Clarifying
The Significance of An-Nawawy's Forty Hadith

Authored by:

Muhammad Tatay

ترجمة كتاب
إيضاح المعانى الخفية فى الأربعين النووية

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محمد تاتاى

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Author : Muhammad Tatay

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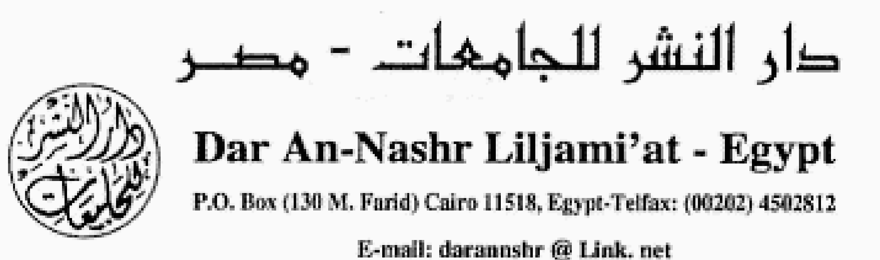
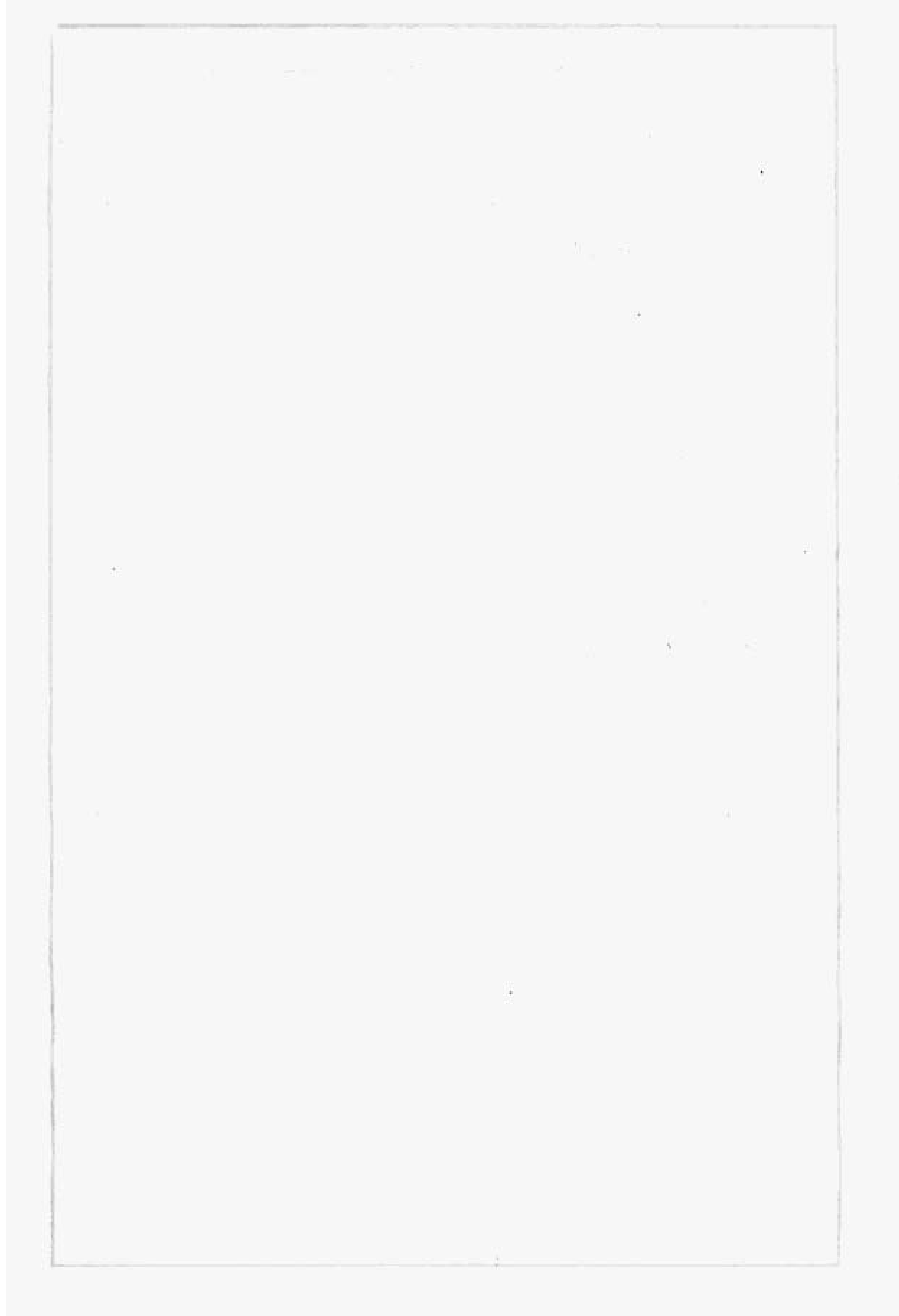


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5.	ج	J	Jâbir	جابر
6.	ح	H	Al-Hiwâlah	الحوالة
7.	خ	Kh	Khadîjah	خديجة
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No.	Letter	By	Example	
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INTRODUCTION TO AN-NAWAWY'S FORTY HADITH

All praises and thanks be to Allah, the Lord of the worlds, the Sustainer and Protector of the heavens and the earth, the Arranger of everything concerning all the created beings. He sent the Messengers (peace be upon them) to mankind in order to guide them and explain the rulings of the religion with conclusive evidence and clear proofs. I praise Him for all His Blessings and ask Him for more of His Favor and Grace. I bear witness that there is no god but Allah, the One, the Irresistible, the Most Generous and the Oft-Forgiving, and I bear witness that Muhammad is His Servant, His Messenger, and His Dear and Closest One. He is the best created being, who was honored with the Glorious Qur´ân, which is a continuing miracle throughout the passage of time. He was also honored with the enlightened hadith, which are marked by being the shortest expressions bearing the widest meanings, and also religious tolerance. Peace be upon him and all the Prophets and Messengers, their families, and all of the righteous ones.

The following hadith was reported to us on the authority of 'Aly bin Abu Țâlib, 'Abdullâh bin Mas'ûd, Mu'âdh bin Jabal, Abud-Dardâ', Ibn 'Umar, Ibn 'Abbâs, Anas bin Mâlik, Abu Hurairah, Abû Sa'îd Al-Khudry (may Allah be pleased with them) from several sources by different chains of narrations. They all narrated that the Messenger of Allah (peace be upon him) said, "Whoever, among my nation memorizes forty hadith concerning religious subjects, Allah will resurrect him (or her) on the Day of Resurrection among the group of (Islamic) jurists and scholars." In another narration he (peace be upon him) said, "Allah will resurrect him as a juristic scholar." In the narration of Abud-Dardâ' he (peace be upon him) said, "I will be an intercessor and a witness for him on the Day of Resurrection." In the narration of Ibn Mas'ûd he (peace be upon him) said, "It will be said to him, 'Enter Paradise from any door you wish.'" In the narration of Ibn 'Umar he (peace be upon him) said, "He will be written as one of the group of scholars, and resurrected among the group of martyrs." But the hadith memorizers agree that this is a weak hadith, despite its many sources.

Scholars (may Allah be pleased with them) have also written many compilations on this subject. I have asked Allah, the Exalted, for right guidance in all of the forty hadith, following the example of the great Imâms (leaders) and defenders of Islam.

The scholars agree that it is permissible to act according to a weak hadith in virtuous deeds. But in spite of this, I do not depend on this hadith, but rather on what the Prophet (peace be upon him) said in the authentic hadith, which is that he (peace be upon him) said, "It is incumbent on those who are present to inform those who are absent," and also his saying, "May Allah brighten a man who hears a saying from me, grasps it correctly, and passes it on to others just as he has heard it."

There are scholars who gathered forty hadith on the principles of the religion, others collected them on different branches of the religion such as: Jihâd (fighting in the Cause of Allah), morals, speeches, and all of these are righteous goals, may

Allah be pleased with their seekers. Yet, I have sought to gather forty hadith which cover a wider variety of topics than these scholars gathered. Thus, these forty hadith include all of these topics, as each of them is an important principle of the religion. The scholars (may Allah be pleased with them) have described each of them as a cornerstone of Islam or as one half of it or one third of it, etc. In compiling these forty hadith, I have been careful to include authentic ones, most of which are in the *Two Authentic Collections of Hadith* of Al-Bukhâry and Muslim (may Allah be merciful to them).

All those who seek the Hereafter should know these hadith, for they include the most important duties, good deeds, and acts of obedience.

My reliance is on the Generous One, and to Him I leave my affairs and trust. To Him the praises and thanks are due and it is by Him that we are granted success and protection.

BIOGRAPHY OF IMAM AN-NAWAWY

Basic information: His lineage, birthplace, the beginning of his professional life, and his interest in knowledge.

Imam An-Nawawy's full name is Muhiyud-Dîn Abu Zakariyyâ Yahyâ bin Sharaf bin Murrâ Al-Hizamy Al-Hawâriby Ash-Shâfi'y. He had the title of Shaikh Al-Islam (the Grand Scholar of Islam) and he wrote numerous useful compilations and works.

An-Nawawy was born in Muharram, 631 A.H. in the Nawa suburb of Damascus, and in 649 A.H. he moved to the Rawajiyyah district to seek knowledge. In Ar-Rawajiyyah, An-Nawawy led an ascetic life and learned different branches of Islamic knowledge. He started learning Islamic jurisprudence according to the Shâfi'iy School as taken from two major reference books, *At-Tanbîh (The Warning)*, which he learned by heart in four-and-a-half months, and *Al-Muhadhdhab (The Refined)*, a larger book of which he could only finish a quarter in eight-months. He studied the latter book under his teacher Al-Kamâl bin Ahmad. Later, An-Nawawy set out to perform Hajj with his father, following which he stayed in Medina for one and half months.

Sheikh Abul-Hasan bin Al-'Attâr reported that Imam An-Nawawy said to him about himself, "I used to attend twelve sessions a day, two lessons on *Al-Wassît*, one on *Al-Muhadhdhab (The Refined)*, one on *the Two Sahîhs (i.e., The Authentic Collections of Hadith of Al-Bukhâry and Muslim)*, one on *Sahîh Muslim*, one on *Al-Luma' (A Guide in the Fundamentals of Jurisprudence)* by Ibn Jinny, one on *'Islâhul Mantiq (A Lexicon on Logic)*, one on Arabic conjugation, one on the Principles of Jurisprudence, one on the 'Names of Men' (i.e. the hadith narrators), and finally one on the Principles of Religion.

He said, "I used to comment on all that was related to these books, such as explaining whatever was ambiguous, clarifying expressions, and correcting their language. Allah, the Exalted, blessed my time, and it occurred to me to study medicine, so I began to study *The Canon of Medicine* (by Avicenna), which wearied my heart. I stayed for sometime unable to carry on my work, and I became worried about myself, so I ignored *The Canon of Medicine* and my heart returned to its normal state."

His diligence, memorization, and asceticism:

Ibn Al-'Attâr (a student of An-Nawawy) said, "Our sheikh (An-Nawawy) (may Allah, the Exalted, be merciful to him) told me that he did not waste time, neither during the day nor during the night, not even in the street. He said that he remained studying for six years, and then he started writing, teaching, advising, and adhering to speaking the truth." In addition to exerting much effort, practicing strict piety, staying conscious of Allah, refining himself from impurities, and cleaning himself of bad intentions, he was also a great memorizer of the hadith, its branches, its narrators, and its degrees of authenticity. He was one of the most efficient scholars of the Shafi'iy School of Islamic jurisprudence.

Sheikh Ar-Râshîd bin Al-Mu'allim said, "I censured the Sheikh, Muhiyud-Dîn for not entering the bathhouse (which was a place of luxury at that time) and his following restrictions in terms of food, clothing, and other requirements. I also censured him for his fear of being sick that hindered him from work. Upon that he said, "Verily, so and so fasted and worshipped Allah until his skin became green. He used to abstain from eating fruit and vegetables saying, 'I fear that my body might become hydrated, which will send me to sleep.'"

Sheikh An-Nawawy used to take one meal at night, and to drink once before dawn. Ibn Al-'Attâr tried to convince him to eat fruit, but he replied, "Damascus is full of endowments and property under guardianship and disposal. They are not allowed to be used by anyone except their owners, or for sharecropping, and there are controversies concerning these. So how can I allow myself to eat from them?"

Al-'Attâr wrote his biography in six notebooks.

He used not to accept anything from his students, and rarely from other people. A poor man once offered him a kettle, and he accepted it. Sheikh Burhânud-Dîn Al-Iskandarâny once insisted that he should come and have breakfast at his house. But he replied, "Bring the food here and we will have breakfast together." He ate from that food, which was actually two kinds of food, and some of the time he had two different side dishes that he ate with bread.

His stance with the rulers on commanding the right:

He used to confront kings and tyrants with repudiations that he wrote to them and frightened them with [the Punishment of] Allah, the Exalted. He once wrote,

> "From the servant of Allah, Yahyâ An-Nawawy. Allah's Peace, Mercy and Blessing be upon the beneficent guardian, the king of princes, may Allah continue blessing him, make him perform good deeds, and attain all his hopes, amen.
>
> I inform you that the people of Shâm (the region covering Syria, Palestine, Lebanon and Jordan) are in distress and in a bad situation, due to the lack of rain."

Then he mentioned so many matters and also enclosed a paper for King Azh-Zhâhir. However, the king's response was strong and severe, which angered the people.

He had also written other letters commanding what was right to King Azh-Zhâhir.

Sheikh Ibn Farah was once commenting on a hadith of Sheikh An-Nawawy and said, "Sheikh Muhiyud-Dîn has reached ranks of excellence in three areas. Each single rank, if found in anyone else, would cause people to bear great hardships traveling to him (in order to benefit from him). They are knowledge, asceticism, and commanding the right and forbidding the wrong."

His death:

The Sheikh traveled to visit Jerusalem and returned to Nawâ, after which he became ill in his father's house and died on the 24th of Rajab, 676 A.H.

PREFACE

All praises and thanks be to Allah. We praise Him, ask Him for help, ask for His Forgiveness, and seek refuge in Him from our evil conduct and sins. To such as Allah guides there can be no misleading and to such as Allah rejects from His Guidance, there can be no guidance.

I bear witness that there is no god but Allah alone, He has no partner, and I bear witness that Muhammad is His Servant and Messenger, His Intimate and His best Friend. Peace be upon him, upon his family, and upon all of his Companions.

Indeed, Allah, the Lord of the worlds, is the One Who preserves this religion. He has assigned sincere protectors and great scholars of memorization to the hadith, and narrators who spent years collecting and commenting on them. Their blessed efforts resulted in hundreds of books in many volumes on the hadith and the branches of its science.

As the hadith is the interpretation of the Glorious Qur´ân, therefore the effort of those men who interpret the hadith is considered one of the noblest means of being close to Allah and is the best among all good deeds.

Indeed, Allah has favored me by making it possible for me to imitate those who have knowledge and understanding, hoping to achieve success and salvation:

Imitate if you're not like them   for, imitating nobles is salvation

I first took notice of this book *An-Nawawy's Forty Hadith* as it gave me comfort in the loneliness of my emigration. In fact, my relation with it goes back to my early life, as I loved it passionately and I loved all the hadith in it.

I started commenting on it by the end of 1985. Yet, the responsibilities of the Call to Allah, especially in France, and a large amount of traveling delayed its completion until the end of 1992. So I praise Allah and thank Him for this great favor.

Now, why chose *An-Nawawy's Forty Hadith* in itself, although he (An-Nawawy) is neither the first nor the last (person) who has compiled "the Forties" (a type of hadith compilation that gathers forty comprehensive hadith dealing with the different topics that a Muslim needs to know)? Many writers have preceded him in this field. Nevertheless, *An-Nawawy's Forty Hadith* stands alone due to a number of characteristics, the most important of which are:

1. It includes most of what a believer needs to know for his present life and the hereafter, such as the principles of belief, judgments, transactions, and morals.

2. It contains a selection of the shortest expressions that bear the widest meanings and precious wisdoms, which the noblest of men Muhammad (peace be upon him) was favored with. It is recorded in Al-Bukhâry and Muslim that Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "I have been sent with the shortest

expressions that bear the widest meanings." An-Nawawy (may Allah be merciful to him) said, "According to what came to our ears (the shortest expressions that bear the widest meanings) means that Allah, the Exalted, gathered for him (the Prophet, peace be upon him) many matters that used to be prescribed in the previous books in one or two single orders."

3. Its hadith are comprehensive, as they are considered as the cornerstones of Islam, or one half of it, or one third, or one forth.

4. It gained a lot of fame as many people memorized it and Allah made it useful for them, due to the blessed and good intention of its compiler. Scholars made so many commentaries, clarifications, and compilations on it until it was said that they had counted fifty-one commentaries on it; some of them were in printed form, some were manuscripts, and others are nowhere to be found.

I named this book, which is in your hands: *Îdâhul-Ma'âny Al-Khafiyyah fil-Arba'în An-Nawawiyyah (Clarification of the Hidden Meanings of An-Nawawy's Forty Hadith).* In it I followed a new method, which is different from previous commentaries in many ways. I started with the biography of Imam An-Nawawy (may Allah be merciful to him) and presented the introduction of his book, then I followed the following method:

I handled the hadith in their original order with no further categorization or classification. I put a brief biography of the narrator and stated the occasion for the occurrence of the hadith whenever it was possible. After that, I gave a linguistic explanation of its wordings in order to arrive at the lessons deduced from it. I also wanted to classify them in accordance with different subjects and numerous points that may be forgotten by many students, or hidden from the mind of those opposing this religion. I then presented the following lessons: Lessons in belief, jurisprudence, behavior, society, morals, intellect, politics, economics, civilization, judgment, the understanding of the Calling to Allah, etc. I then concluded the book by trying to apply the hadith to the actual life of the Muslim Nation today, by looking at our situation through the hadith, and what we have gained from deviating from the method of our Prophet (peace be upon him). The Exalted says,

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

which means, "And let those who oppose the Messenger's (Muhammad) commandment (i.e. his Sunnah, legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowering by a tyrant, etc.) befall them or a painful torment be inflicted on them." (An-Nûr, 24: 63)

I aspired to clarify and be as clear as I could in this book for the sake of the respected reader. If I am granted success, then, it is due to the Aid of Allah, but if I was negligent, then my consolation is in the saying of Ibn Rajab Al-Hanbaly. He say, in his book *Al-Qawâ'id fil-Fiqh* (Principles of Jurisprudence), "Allah refuses to

grant infallibility to any other book except His Book. The just one is the person who forgives little mistake of another who has many good points."

I ask Allah, the Exalted, to accept this work, make it a saved provision, and forgive my parents, Sheikhs, fellows, relatives, beloved ones, and anyone who has helped with some effort in spreading this commentary, in reading, possessing, and understanding it. Amen. May Allah bestow blessing and peace upon our Muhammad and his family. Our last invocation is that all praises and thanks be to Allah, the Lord of the worlds.

Muhammad Tatay

Toulouse – France

5/2/1993

TRANSLATOR'S NOTE

All praises be to Allah, Who conferred upon us the honor to be at the service of His Religion. Blessings and peace be upon the Prophet Muhammad, who was sent with the guidance for all people, regardless of their race, complexion, or cultural or civilizational origin.

An-Nawawy's Forty Hadith are a collection of some of the most basic and crucial concepts of both the creed and the law of Islam. They have therefore been the focus of many a Muslim scholar throughout the ages, who have followed different methodologies when embarking upon the explanation this small, yet essential, collection of hadith of the Prophet (peace be upon him). In this present work, the author attempted to highlight the many covert lessons that can be deduced on different levels from Imam An-Nawawy's collection of hadith, placing a great emphasis on contemporary issues. That is why his work has the appearance of giving classified lessons from every single hadith.

During the translation, we committed ourselves to coordinate closely with the author of the original Arabic book, Mr. Muhammad Tatay, to clarify ambiguous passages, to modify or rewrite certain parts of the translation for it to suit an English-speaking audience, and for other related issues. This coordination, together with the insight of the editor, helped us produce this translation, which we hope be useful to all Muslims worldwide.

The translations of the Glorious Qur´ân were adapted from The Noble Qur´ân, by Dr. Muhammad Taqî-ud-Dîn Al-Hilalî and Dr. Muhammad Muhsin Khân; King Fahd Complex for the Printing of the Holy Qur´ân, Madinah, K.S.A.

Although the hadith were translated without their full chains of transmission, attribution has been made to their original recording in the different hadith compilations, which include Sahîh Al-Bukhary, Sahîh Muslim, Sunan Abu Dawûd, etc.

We would like to express our thanks to everyone who took part or contributed to the production of this translation, particularly to Mr. Muhammad Tatay, author of the Arabic book, for his understanding and flexibility; the editor of the English translation for her efforts and insight; the translators for their enormous effort to produce this work; and the Islamic researcher who provided all the advice, explanations, references required for the translation process.

Finally, we pray that this translation will provide useful information and advice to all its readers, regardless of their background, and that they may all benefit from it. We also hope that all our efforts on this book will be counted among our good deeds with Allah, the Almighty. Amen.

The Translator

HADITH ONE

The Emir of the believers, Abu Hafs 'Umar bin Al-Khattâb (may Allah be pleased with him), narrated, "I heard the Messenger of Allah (peace be upon him) saying, 'The reward of deeds depends upon the intentions and everybody will be rewarded according to what he has intended. So whoever emigrated for (the Cause of) Allah and His Messenger, his emigration was for Allah and His Messenger, and whoever emigrated for worldly benefits or to marry a woman, his emigration was for that which he emigrated.'" (Recorded by Al-Bukhâry and Muslim)

About the Narrator:

The narrator is 'Umar bin Al-Khattâb. He was born thirteen years after the Year of the Elephant ((the year when Mecca was attacked by people riding on elephants and also the year in which the Prophet (peace be upon him) was born)). Allah guided 'Umar to embrace Islam in the sixth year of the Prophet's mission, after forty other men and eleven women had already embraced Islam. The story behind his acceptance of Islam is that his sister Fâtimah and her husband Sa'îd bin Yazîd (he was one of the ten who were later promised with entering Paradise) had embraced Islam. When 'Umar heard about this and went to castigate her, she recited the Qur'ân to him and Allah bestowed Islam upon him. He embraced Islam and went to see the Prophet (peace be upon him) in a house at As-Safâ and declared his acceptance of Islam. The Muslims uttered the Takbîr (saying "Allahu akbar (Allah is the Greatest)."), as they were so happy with the news. Then he went to a gathering of the Quraish and declared it there too. The Prophet (peace be upon him) called him Abu Hafs (Hafs is one of the names for the lion) because of his strictness concerning the Truth. He also called him Al-Fârûq (the Separator) because he had separated between right and wrong by accepting Islam, between the pre-Islamic era and Islam, and between the light and darkness. 'Umar was also one of the ten people promised with entering Paradise and he was one of the Rightly-Guided Caliphs. He had a relationship through marriage with the Prophet (peace be upon him) (as the Prophet (peace be upon him) married his daughter Hafsah). He was one of the greatest scholars among the Companions, narrating five hundred and thirty-nine hadith. It is enough that 'Abdullâh bin Mas'ûd said about him, "'Umar's embracing Islam was a triumph, his emigration was a victory, and his position as the Emir was a mercy to the Muslims."

Occasion of the Hadith:

Ibn Mas'ûd (may Allah be pleased with him) said, "Whoever emigrated for the need of something, his emigration was for that which he emigrated. Once a man emigrated to marry a woman called Umm Qais. So he was known as Umm Qais' immigrant." This statement was recorded also by At-Tabarâny in different wording, as follows, "There was a man among us who had proposed to a woman called Umm Qais, but she refused to marry him until he emigrated. So he did that, and then married her. So we used to call him Umm Qais' immigrant."

Lessons Deduced

When Allah intends good for someone, He opens his mind and helps him to understand, study, and learn the hidden meanings in this hadith, without this he will be unable to grasp all the warnings, lessons, exhortations, laws, and rules to which the hadith is directly or indirectly referring.

May Allah bless Imam Ash-Shâfi'y who realized a big portion of the comprehensive knowledge from this saying of the Prophet (peace be upon him). He said that, "This hadith can be categorized under seventy different branches of jurisprudence."

Some of the scholars said that this hadith represents one-third of Islam, so they liked to open their compilations with it, as Imam Abu 'Abdullâh Al-Bukhâry did with his *Sahîh*.

So anything we write when listing (the virtues) or explaining - as Allah inspires us- the aims of this hadith, we will never be able to reach its essence and will always just be on the surface. This hadith of the Prophet (peace be upon him) contains lessons, explanations, and clarifications from a Messenger who was sent for all human beings, regardless of their different scientific, rational, and civilization-related abilities. Among these lessons and warnings are:

Creedal Lessons:

This honorable hadith explains that the acceptance of good deeds basically depends on sincerity to Allah, the Exalted and Ever Majestic. Allah says,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

which means, "And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him)." (Al-Bayyinah, 98: 5)

And He says,

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿2﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

which means, "So worship Allah (alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship). Surely, the religion (i.e. the worship and obedience) is for Allah only." (Az-Zumar, 39: 2-3)

The hadith warns us against some dangerous evils that are found within our hearts. They are:

a. **Vanity:** The Prophet (peace be upon him) sought refuge with Allah more than once from vanity, because it could be a cause of deeds being performed in vain.

b. **Ostentation:** A hypocrite may seek only to please people or to please both people and Allah; in both cases his deeds are vain according to what the

Prophet (peace be upon him) narrated from the Lord of Honor and Power. He narrated that He said, "I am the One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I am free from this deed." Allah, the Exalted and Ever-Majestic, does not need a father, a son, a partner, or even a deed that is not done solely for His Sake.

Sincerity is the core of the religion, as Allah says,

﴿قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي﴾

which means, "Say (O Muhammad) 'Allah Alone I worship by doing religious deeds sincerely for His Sake only and not to show-off, and not to set up rivals with Him in worship.'" (Az-Zumar, 39: 14)

Allah condemns the performer of prayer, who is seeking other people's pleasure, as He says,

﴿فَوَيْلٌ لِّلْمُصَلِّينَ ﴿4﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿5﴾ الَّذِينَ هُمْ يُرَاؤُونَ﴾

which means, "So woe unto those performers of Salât (prayers) (hypocrites), Who delay their Salât (prayer) from their stated fixed times, Those who do good deeds only to be seen (of men)." (Al-Mâ'ûn, 107: 4-6)

And He says,

﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

which means, "Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little." (An-Nisâ', 4: 142)

And He condemns the one giving charity seeking people's pleasure, as He says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

which means, "O you who believe! Do not render your Sadaqah (charity) in vain by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, or in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do

> anything with what they have earned. And Allah does not guide the disbelieving people." (Al-Baqarah, 2: 264)

I remember in relation to this subject a good question that was asked of the chief of the scholars, Al-'Izz bin 'Abdus-Salâm. He was asked about the one who offers a prayer, prolonging it seeking the pleasure of people. He said, "I hope that his deeds are not in vain."

Juristic Lessons:

Jurists say that intention is the difference between acts of worship and habits, as well as between the different acts of worship. For example, bathing could be done to cool down, clean oneself, terminate a state of major ritual impurity, follow the religious tradition of bathing on Friday, etc. The reason can not be determined except through the intention.

1. Intention is the basis of all acts of worship in Islam, which is why the scholars agree that no act of worship performed for its own virtue, like offering the prayer, observing a fast, and performing Hajj, is complete without the presence of the intention, but they differed regarding other acts of worship like purification. For example, if someone is in a state of major ritual impurity, but forgets about it and takes a bath -to cleanse himself, what is the judgment on this act? Mâlik, Ash-Shâfi'y, and Ahmad said in this situation that, "The intention is a condition for purifying oneself from every state of impurity." Abu Hanîfah said, "The intention is not a precondition for purification with water, unlike At-Tayammum (dry ablution)."

2. Intention is in the heart. Scholars agreed that if the one offering prayer or observing a fast made his intention in his heart, without uttering an intention with his tongue, this suffices.

3. The statement of the Prophet (peace be upon him), "and everybody will be rewarded according to what he has intended," shows that performing acts of worship by proxy is not permissible nor is deputizing in the same intention, with the exception of Zakâh (obligatory charity) and slaughtering a sacrificial animal. In both of the latter cases it is lawful to deputize someone in the intention, for the slaughter and the distribution, even if there is the capability in the one making the intention. While in the case of Hajj it is unlawful to perform acts by proxy for someone who is alive, whether he has the ability to perform it or not, and whether it is an obligatory Hajj or a voluntary one. It is lawful to perform Hajj by proxy for someone who is dead who willed for it, but it is undesirable. It is also undesirable to perform Hajj by proxy for someone who mentioned it in his will, while delaying one's own obligatory Hajj.

4. If a worshiper gives up his intention during his ablution, prayer, or fast, his act is invalid, but this does not apply to Hajj. There is nothing wrong in giving up the intention during Hajj. If someone gives up his intention after performing an act of worship, prayer, ablution, or fast, there is no harm in that.

5. As for oaths, the intention is important in many issues such as:

a. Unintentional false oaths for which there is no expiation. Ibn 'Abbâs identified this as, "It is when a man says during his speech and while in a hurry, 'No, by Allah,' and 'Yes, by Allah,' without meaning it or having the intention to swear."

   Al-Marûzy said, "The unintentional false oath that the scholars agreed upon as being false is when a man says, 'No, by Allah,' and 'Yes, by Allah,' during his speech without thinking of it as an oath or wanting it to be such."

   It was narrated that 'Â'ishah (may Allah be pleased with her), the wife of the Prophet (peace be upon him), said, "The unintentional false oaths are those said in playful debates, in jest, and in speech that is not in earnest."

b. Similar to the unintentional false oath in which there is neither a violation in the oath nor necessity for expiation, is when during swearing there is an exception made by uttering the phrase, "If Allah wills;" this is only if he intends an exception with the phrase "the Will of Allah," and is not just mentioning the name of Allah for blessings.

   For example, if it was said to someone, "Swear by Allah that you will come to visit us on Friday" and he says, "By Allah I will come on Friday if Allah, the Exalted, wills."

   In this case, we examine his intention while saying 'If Allah wills.' Did he intend it to absolve him from his oath or was he just mentioning the name of Allah for blessings with no intention?

c. The intention is the first portion of an absolute oath and should be considered when judging an oath taker. For example, if someone swears that he will never eat meat again, with the intention to do so, but if he says that he meant birds' meat only, he is to be believed both in the legal opinions and judgments.

   If someone swears to his wife that if he marries another woman, the new woman that he marries will be divorced, then he divorced that wife and married another one and he said that the intention of his oath was for a specified time, i.e. as long as he was still married to the first woman, as she is not his wife anymore he is not obliged by the oath.

6. Intention in divorce has several aspects:

   a. Intention or what expresses it (intentionally) is the second condition among the conditions of divorce. Whoever utters the words that express divorce directly or indirectly, but never intended to divorce because he did not know the meaning of the words as in the case of a foreigner repeating these words after someone else, or if he was mentally retarded, or if he was delirious, then there is no divorce.

   b. But if he has the intention of divorcing, then he will divorce his wife by any word that he utters with that intention, even if it is irrelevant to the issue such as 'give me water' or 'give me food.'

c. It also achieved by implicit expressions.

d. If he sees a woman who is a stranger to him and divorced her thinking that she was his wife, by doing so he has divorced his wife because he had the intention to divorce his wife. Ahmad stated this opinion.

e. Just having the intention of divorce without any resolution or utterance of any words that express it does not account as a divorce.

Social Lessons:

The use of "everybody" in the statement of the Prophet (peace be upon him), "and everybody will be rewarded according to what he has intended" is very specific. It covers both men and women, and indicates clearly the important position of women and the complete care they enjoy in Islam. Allah says,

﴿وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ نَقِيرًا﴾

which means, "And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (a Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqîra (a speck on the back of a date stone), will be done to them." (An-Nisâ', 4: 124)

And He says about the important social role that they share with men,

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاء بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾

which means, "The believers, men and women, are Awliyâ' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden)." (At-Tawbah, 9: 71)

The Glorious Qur'ân stated also their right of individual ownership. Allah says,

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُواْ وَلِلنِّسَاء نَصِيبٌ مِّمَّا اكْتَسَبْنَ﴾

which means, "For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned." (An-Nisâ', 4: 32)

This is in contrast to the two periods of ignorance. Concerning the first period, the pre-Islamic era, the nature of this being (woman) was explored. If it was a human, did she have a soul? Or is she was nothing more than some chattel that man possessed?

In Indian Law we see that epidemics, death, hell, poison, snakes, and fire are seen as better than women.

Other distorted religious scripts portray her by the most awful descriptions and make her bear all the guilt of mankind and the evils of the universe. For example, in

the Bible, specifically in the Old Testament (Ecclesiastes, 7:25-28), there are some indescribably distorted sayings about her:

> So I turned my mind to understand, to investigate, and to search out wisdom and the scheme of things and to understand the stupidity of wickedness and the madness of folly. I find bitterer than death the woman who is a snare, whose heart is a trap, and whose hands are chains. The man who pleases God will escape her, but the sinner she will ensnare. "Look," says the Teacher, "this is what I have discovered: Adding one thing to another to discover the scheme of things – while I was still searching but not finding – I found one upright man among a thousand, but not one upright woman among them all.

As for the second period, which was supposed to do favors for women by granting them liberty and equality, it is praised without offering anything. In Britain, we noticed during the reign of King Henry VII that he gave orders that it was forbidden for any woman to read the Holy Book. While in the French Civil Law, clause number 217 states that:

> Any married woman, even if her marriage is based on a complete separation between her property and the property of her husband, can not donate, transfer, pawn, or possess wealth, whether it is taken as compensation or not as compensation, unless her husband takes part in the contract or presents his approval in writing.

Political Lessons:

1. The statement, "So whoever emigrated for (the Cause of) Allah and His Messenger..." shows us that patriotism is not a strong bond that holds us back from taking positive action in the Islamic field. A homeland is not necessarily one's birthplace. A Muslim's homeland is any suitable strategic place where he can call to Allah. Any land, even if it is Mecca itself, is not a Muslim's homeland as long as it is arid and is not a suitable place for implanting the call to Islam. As long as it embraced Abu Jahl (the head of infidels of Mecca in the early Muslim era) and his followers and was incapable of embracing Muhammad (peace be upon him) and his Companions, it was a barren land. Ibn Taymiyyah spoke at great length in explaining this hadith saying:

   > Any land that is the home of atheism, faith, or debauchery this is not a prevailing description, but it is just an incidental description dependent upon its dwellers. Any land inhabited by pious believers is the home of the patrons of Allah at that specific time, and any land inhabited by non-believers is the home of atheism at that time. But when it is inhabited by other than those that we have already mentioned, then it will be their home.

   The same applies to a mosque. If a mosque is turned into a tavern, a place for debauchery or injustice, or a church where others are being associated with Allah in worship, then it is according to its occupants. If a place for

wine, debauchery, or the like is turned into a mosque where Allah, the Exalted and Ever Majestic is being worshiped, it is again dependant upon its occupants. This can also be applied in the case of a pious man turning to be a dissolute, a non-believer becoming a Muslim, or a believer becoming an non-believer. All this is dependant on the change in circumstances. Allah, the Exalted says,

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ﴾

which means, "And Allah puts forward the example of a township (Mecca), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allah (with ungratefulness)." (An-Nahl, 16: 112)

This verse was meaning Mecca when it was a home for the non-believers. Mecca itself is still favored and preferred by Allah, but He was referring to its residents, as it was narrated by At-Tirmithy that the Prophet (peace be upon him) while standing at Al-Hazwarah said, addressing Mecca, "By Allah you are the most favored land to Allah and His Messenger."

Thus his stay, as well as that of the believers, in Medina was better than their stay in Mecca because it was the place to which they had emigrated. That is why guarding a country's borders is better than staying in Mecca and Medina. It was stated in a hadith that the Prophet (peace be upon him) said, "Keeping watch for a day and a night in the Cause of Allah is better (in reward) than observing fasting for a whole month and offering (supererogatory) prayer every night. If a person dies (while, performing this duty), his (meritorious) activity will continue and he will receive his reward for it perpetually and will be saved from the torture of the grave."[1] In another narration, 'Uthmân bin 'Affân (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "To guard the countries' frontiers for the Cause of Allah is better than a thousand of days (spent) in other places."[2]

Abu Hurairah (may Allah be pleased with him) said, "For me to keep watch for one night in the Cause of Allah is better than to offer prayer for the whole Night of the Divine Decree (a night during Ramadân when prayers are particularly rewarded) near the Black Stone (part of the Ka'bah)." That is why the best place on earth for anyone is the place in which he will be able to be more obedient to Allah and His Messenger (peace be upon him).

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1 Recorded by Al-Bukhâry, *Kitâb Al-Jihâd (Book of Fighting in the Cause of Allah)*, ch. 73; Muslim, *Kitâb Al-Imârah (Book of Government)*, hadith no. 163; and also by Ad-Dârimy, *Kitâb Al-Jihâd (Book of Fighting in the Cause of Allah)*, ch. 31.

2 Recorded by At-Tirmithy, *Kitâb Fadâ'il Al-Jihâd (Book of the Excellence of Fighting in the Cause of Allah)*, ch. 26, hadith no. 1667, and who said, "This is a good, authentic, but unfamiliar hadith."

It differs according to circumstances, and it is hard to name a specific land to stay in that will be better than any other place.

The best for anyone is determined according to piety, obedience, and submissiveness. Abu Ad-Dardâ' wrote to Salmân, "Come to the sacred land." Salmân answered him, "The land does not sanctify anyone, but the servant of Allah is the one who sanctifies his deeds." The Prophet (peace be upon him) later established brotherly ties between Salmân and Abu Ad-Dardâ', as Salmân had more knowledge than Abu Ad-Dardâ' regarding many subjects, including this one. Allah, the Exalted said to Mûsâ (Moses, peace be upon him),

﴿سَأُرِيكُمْ دَارَ الْفَاسِقِينَ﴾

which means, "I shall show you the home of Al-Fâsiqûn (the rebellious, disobedient to Allah)." (Al-A'râf, 7: 145)

It was the home of the Amalekites (a nomadic people whose line of ancestry was traced back to Nûh), then it later became the home of the believers. It is a sacred land mentioned in the Qur'ân, it was the land of Egypt that Allah bequeathed to the Children of Israel. The conditions of countries change as the conditions of people do. A man can be a Muslim at one time a non-believer at another, a believer or a hypocrite, or a pious or wicked person.[3]

2. A true Muslim is the one who keeps away from sins and misdeeds, and one of the ways of avoiding committing sins is to keep away from sinners. He should seek to change what is inside himself with all his power and capabilities and through calling to Islam, working day and night, secretly and publicly, to guide the disbelievers and advice them. However, if the rebels show nothing but insistence (in keeping to their ways) and arrogance, so he should obey the verse in which Allah, the Exalted says,

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

which means, "And it has already been revealed to you in the Book (the Qur'ân) that when you hear the verses of Allah being denied and mocked, then do not sit with them until they engage in a talk other than that; (but if you stay with them) certainly in that case you would be like them. Surely,

[3] Adopted from a paper explaining the hadith, "The reward of deeds depends upon the intentions," by Ibn Taimiyah, p. 43-45.

Allah will collect the hypocrites and disbelievers all together in Hell." (An-Nisâ', 4: 140)

He should distance himself from them, never aiding, supporting, or cooperating with them. He must not help them in any matters. May Allah have mercy on those who keep away from Satan and his followers who have false glory and unjust influence. Ibn Al-Qâsim said that he heard Mâlik saying, "It is forbidden for anyone to stay in any land in which the pious predecessors are insulted." So what is the situation nowadays with some of our scholars who stay in lands where not only are the pious predecessors insulted, but also the successors are imprisoned, Allah's decree is attacked, the status of the Prophet (peace be upon him) is disparaged, and where the rule of Islam is described by the most offensive descriptions as being severe, incapable, insufficient, contradictory, out of date, and out of touch with reality. It would be easier if they just kept silent, but instead they supported, encourage, hail, praise, and glorify the oppressors.

By Allah, we will certainly die, O brothers, just as we go to sleep every night and we will be resurrected, just as we get up everyday. Verily, we will be questioned about our slackness and negligence. And so tell me by Allah, how will you or I answer our Lord the Omnipotent and the All-Mighty?

Allah says,

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا﴾

which means, "Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (the angels) say (to them), 'In what (condition) were you?' They reply, 'We were weak and oppressed on earth.' They (angels) say, 'Was not the earth of Allah spacious enough for you to emigrate therein?' Such men will find their abode in Hell - What an evil destination!" (An-Nisâ', 4: 97)

Because there is no excuse for anyone who did not emigrate, except for the weak and oppressed ones, as long as there are alternatives. Allah says,

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً﴾

which means, "He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by." (An-Nisâ', 4: 100)

3. Having sincere intention means intending to emigrate for the Cause of Allah and His Messenger and not to associate with it any other reasons related to desires, Satan, or an oppressor.

   There is no ruler other than Allah. The one who is despotic and haughty, who enacts human laws that please him and oppose those of Allah the Exalted and Ever-Majestic, is not a ruler. There are no laws beside those stated in the Qur'ân nor are there any hadith besides the ones of the Prophet (peace be upon him), nor is there anyone or anything beside the Prophet (peace be upon him) among the Sheiks of the Sufi sects, with their graves and shrines in which people slaughter animals for them and not for Allah.

4. The statement, "So whoever emigrated for (the Cause of) Allah and His Messenger (peace be upon him)" shows that an emigrant does not migrate for the sake of the Messenger (peace be upon him), but for the Sake of Allah and according to the Rules of Allah. Thus, a Muslim ruler while judging does not represent his own character, desires, aims, followers, or his party; he is a caliph of Allah on this earth who applies the Orders of Allah. Every believer who believes in Allah, His Lord, and in Muhammad the Messenger (peace be upon him), must obey this ruler because he is an executor of the Laws of Allah. The first caliph, Abu Bakr (may Allah be pleased with him), pointed this out in his first speech as caliph, saying, "Obey me as long as I obey Allah."

Economic Lessons:

Islam established a comprehensive Islamic economic system based on morals that guide the manufacturer, farmer, and trader. This motivates them to do their best to improve the quality of their work and master it. Their intention for working is not for mere profit, publicity, or fame, but to please their Lord and execute His Orders concerning the fulfillment of the collective duty to meet the needs of the Islamic community. Such needs are the need for engineering, mechanical, pharmaceutical, agricultural services, and so on.

Judicial Lessons:

Although the validity and acceptance of deeds depends on the intention, this is related to the both the world of the unseen and the seen. As for a Muslim judge, he does not judge people according to their intentions or prosecute them according to what is hidden in their hearts, rather he judges them according to physical evidence and factors such as witnesses and oaths. Umm Salamah (may Allah be pleased with her) narrated that the Prophet (peace be upon him) said,

> Verily, I am only a human being and you people bring your disputes to me. Maybe someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favor according to what I hear. Beware! If ever I give somebody (by error)

something of his brother's right then he should not take it, as I have only given him a piece of Fire.[4]

For example, if a man claimed to be a certain woman's husband, but he was lying, and he brought two witnesses (to attest to it), and the woman denied the claim but she was unable to refute the evidence, or the judge was not convinced by the refutation and gave his judgment in the man's favor according to the evidences that had been presented. Although this decision would be based on the evidence, it would be illegal and it would be forbidden for the man to have sexual intercourse with the woman, because he knows that she is not his wife; and the woman is not allowed to let the man touch her, unless she was forced to do so.

What is said regarding honor also applies to wealth. An-Nawawy said, "Saying that in the judgment of a ruler the observable and the unseen are admissible stands opposition to this authentic hadith, to the mentioned consensus, and to a rule that was approved by all scholars and agreed upon by the above saying, the rule is that one has to be more cautious in matters guarding chastity than in matters of money."

Moral Lessons:

The Messenger of Allah (peace be upon him) is teaching us virtuous manners, good morals, and a great wisdom, which is to respect other's feelings and never harm the Muslims. Although the Prophet (peace be upon him) was aware of Umm Qais' immigrant and of his situation, he did not mention his name directly in the hadith, instead he mentioned him by his implication, i.e. "and whoever emigrated for worldly benefits or to marry a woman...."

Lessons for Da'wah (the Call to Islam)

1. This hadith illustrates a special method in calling to Islam for the Sake of Allah. Through its guidance, any caller should aim at introducing the important matters before advising people concerning their beards and clothing. He has to work on changing what is wrong, starting with all of the forbidden matters, the most important and dangerous among them being clear polytheism and its hidden types and their manifestations. He has to do this before preaching to people concerning judgments related to smoking, the turban, and using vinegar or cologne.

2. A caller, in order to achieve his religious aims, should adopt divine methods and not follow illegal ones. The ends, in Islam, never justify means, unlike the case in some human philosophies. Although there are some ignorant people who have followed this principle and called for the acceptance of usurious interest and spending it in different charitable areas. Their excuse is that if they left the interest with the owners of the western banks, they will be encouraging and supporting the Jewish groups that dominate the administration of these international usurious banks. They

[4] Recorded by Al-Bukhâry, Muslim, and others.

forget, or were ignorant of the fact, that participating or even just giving initial consent to such agreements is prohibited.

3. A perspicacious caller plans, looks at matters from all sides, and estimates the disadvantages as well as the advantages to prevent any further shedding of Muslim blood that he may be responsible for. If he is sure that there is no other way but to emigrate, he should migrate in the Cause of Allah. In doing this, he is following the example of Ibrâhîm (Abraham, peace be upon him). The Qur'ân narrated his story as follows,

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ﴾

which means, "And he said (after his rescue from the fire), 'Verily, I am going to my Lord. He will guide me!'" (As-Sâffât, 37: 99)

Also the migration of Mûsâ (Moses, peace be upon him) is mentioned as follows,

﴿فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ﴾

which means, "So he escaped from there, looking about in a state of fear." (Al-Qasas, 28: 21)

We can not forget the great leader Khâlid bin Al-Walîd (may Allah be pleased with him) when during the Battle of Mu'tah he retreated with his troops until he reached the village of Mu'tah. He stayed there fighting the enemy for seven days after which the fighting ceased, because the enemy troops thought that the Muslim army was receiving continuous supplies. Thus, Khâlid, with his military experience, had avoided the expected crushing defeat of the Muslim army. When they returned to Medina, the people reprimanded them for retreating, but the Prophet (peace be upon him) said, "They were the attackers."

4. A caller and teacher must avoid slandering the sinners, showing their defects, talking about their faults, and describing them in front of others as many callers do. They are reckless, not enthusiastic, and they seek higher ranks at the expense of others' honor and dignity. Nowadays it is easy to gain fame by assaulting, abusing, and judging people as unbelievers. Such callers have little education and they are the ones who have brought the biggest disasters to Islam and reduced the numbers of the well educated among the Muslim callers. I know many of this type who achieved a lot for the aspirants to this religion, but they have offended this religion instead of doing it good. Allah says,

﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿103﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

which means, "Say (O Muhammad), 'Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!'" (Al-Kahf, 18: 103-104)

The Muslim nation has paid a high price for their sins and stupidity.

Hadith in Practice

1. When you ask someone who has quitted drinking wine after an addiction to it, about the reasons behind his quitting thinking that he was guided, he may surprise you by saying that he discovered the great health dangers that are caused by it which were confirmed to him by the specialists. He may say that it causes cancer, heart problems, and nervous disorders. Others stop committing adultery because they are afraid of scandals or through fear that their wives may find out about their mistresses. So, the abstention of these people is just like the emigration of Umm Qais' immigrant.

2. Some of our students (may Allah guide us all) travel seeking knowledge and bear great difficulties to gain nothing but a few certificates and papers that qualify them for different positions and social status, without having any sincerity to Allah in what they are doing. This is the reason behind the increasing number of ignorant people among the academics, as the number of those among them who emigrate increases. They believe that through emigration they will achieve their great aims and they let the Islamic countries go to hell. This is the saying among many among our scholars and thinkers. Doing this paves the way for the evil ones. So Truly! To Allah we belong and truly, to Him we shall return.

HADITH TWO

'Umar (may Allah be pleased with him) narrated, "One day we were sitting in the company of the Messenger of Allah (peace be upon him) when there appeared before us a man dressed in pure white clothes, and his hair was extraordinarily black. There were no signs of (the fatigue of) travel on him and none among us recognized him. At last he sat with the Prophet (peace be upon him), leaning his knees against his (the Prophet's) knees and placing his hands on his thighs, and said, 'O Muhammad! Tell me about Islam?' The Messenger of Allah (peace be upon him) said, 'Islam means to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish prayer, pay Zakâh (obligatory charity), observe the fast of Ramadân, and perform Hajj if you can afford the expenses (for your conveyance, provision, and residence).' He (the inquirer) said, 'You have told the truth.'" He ('Umar bin Al-Khattâb) said, "It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said, 'Tell me about Al-Îmân (i.e. faith)?' He (the Prophet) replied, 'It is to affirm your faith in Allah, His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree of good and evil.' He (the inquirer) said, 'You have told the truth.' He (the inquirer) again said, 'Tell me about Al-Îhsân (perfection of faith).' He (the Prophet) said, 'That you worship Allah as if you are seeing Him, for, verily, if you can not see Him, He sees you.' He (the enquirer) again said, 'Tell me about the Hour (i.e., time of Resurrection).' He (the Prophet) said, 'The one who is being asked about it knows no more than the one who is inquiring.' He (the inquirer) said, 'Then, tell me some of its portents.' He (the Prophet) said, 'The slave girl will give birth to her mistress and master, and you will find barefoot, destitute goatherds vying with one another in the construction of magnificent buildings.'" He (the narrator, 'Umar bin Al-Khattâb) said, "Then he (the inquirer) went on his way, but I stayed with him (the Prophet) for a long while. He then said to me, 'Umar, do you know who the inquirer was?' I replied, 'Allah and His Messenger know best.' He (the Prophet) said, 'He was Jibrîl (Gabriel, peace be upon him). He came to you to teach you your religion.'" (Recorded by Muslim)

Occasion of the Hadith:

The Companions (may Allah be pleased with them) were very anxious to know their religion, and that prompted them sometimes to be insistent in their questioning of the Messenger (peace be upon him) until this saying of the Exalted was revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً﴾

which means, "O you who believe! When you (want to) consult the Messenger (Muhammad) in private, spend something in charity before your private consultation." (Al-Mujâdilah, 58: 12)

This verse was revealed as a divine discipline for them, and for the purpose of drawing their attention to seek the most suitable times to visit and ask the Prophet (peace be upon him) questions. After that they began to avoid questioning him. Then, Jibrîl (Gabriel) came down to educate and teach them the rulings of their religion, as well as to show them the correct way to ask questions. There were also some people who aspired to know about the Hour and its exact time, so Jibrîl came to dispel any such hopes.

Lessons Deduced

Creedal Lessons:

1. The fact that the Exalted and Ever-Majestic predestined all matters before the creation of the heavens and the earth stands as a clear challenge to the oppressors, atheists, and polytheists who claim that they are powerful enough to do anything and that they can control death, happiness, and misery. Allah did not given anyone the chance to say, "I planned this matter with Allah" or "I did such and such with Him."

2. A sincere believer who possesses a strong belief in predestination with its good, its evil, its sweetness, and its bitterness is one who truly trusts and depends on Allah. So he will never be indignant, hit his cheeks, or tear his garments (or do any such deeds that show indignation) when he is afflicted with a calamity by Allah. He would not do as some ignorant ones do and complain to Allah, saying, for instance, "O my Lord! What have I done to deserve such and such a calamity? What have I done for such and such an affliction to befall me?" I ask Allah, the Most-Glorified to forgive us.

3. We find in this hadith what can be understood as a challenge to those who claim knowledge of the unseen and of every thing, such as some imposters, soothsayers, and magicians do. Here are the destinies, here is the Hour, and can anyone reveal anything about its truth or its time?

Behavioral Lessons:

Faith is not about wearing rough clothes, exhausting oneself with devotions, or adhering to special types of food as some people do. It was said that Al-Hasan pulled at Farqad and holding onto his robe he said to him, "O Farqad! Piety is not wearing this garment, but rather holding the intention in the heart and the application of it in one's actions."

Whoever cleanses his heart, purifies his soul, and becomes distinguished by the transparency of his spirit will be more sincere in worship, more submissive, and more obedient. The matter is not as some misleading parties claim, and whose ideas are being promoted nowadays by the atheists. Such people interpret the speech of Allah, the Exalted and Ever-Majestic, according to what satisfies their inclinations, aims, and fancies. So they interpret the following verse,

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

which means, "And worship your Lord until there comes unto you the certainty (i.e. death)." (Al-Hijr, 15: 99) and claim that the word 'certainty' here does not refer to (death) but to a loftier degree of faith. According to this allegation, a believer is ordered to worship Allah until he reaches this degree, and then he becomes free from all burdens and duties. This is why they categorize the remembrance of Allah and those who recite its phrases and arrange them in degrees and levels:

1. The first degree is reciting the whole sentence of "Lâ ilâha illâ Allâh (There is no god but Allah)," then the reciter will go to the next degree.
2. Here he abbreviates this phrase to just saying, "Allah...Allah" content with just the name of Allah until he reaches the higher degree.
3. Then he can just utter the pronoun "Huwa....Huwa...Ah...Ah" with some staggering and swaying accompanied by a special rhythm from the sounds of tambourines and clapping hands. Allah says,

    ﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

    which means, "Their Salât (prayer) at the House (of Allah, i.e. the Ka'bah in Mecca) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve." (Al-Anfâl, 8: 35)

    By now he has reached the degree of certainty that elevates him to the degrees of the masters and leaders, because by reaching certainty one supposedly becomes free from doing any of the deeds or requisites of Islam. This degree is not to be reached except by the most distinguished elite. Those who claim that when they touch wine it turns into pure honey or fresh water! How? May those who flood the nation with such nonsensical concepts in the time of enlightenment perish!

Social Lessons:

"That the slave girl will give birth to her mistress and master," this sentence clearly shows a deterioration in social standards and indicates a dangerous move that will happen in the future of the so-called Islamic societies. It shows that the lowly people will lead and the most despicable people will be powerful, without any deterrents, prevention, or restraint. There will be no place for callers, scholars, pious men, or those with experience and wisdom. This is a change from which the Islamic nation is suffering nowadays.

Some Islamic nations marginalize the role of the most pious among their citizens, send them to prison, banish them, torture them, or put them under house arrest; while the same time, the lowliest of their people are enjoying their oil and stealing their wealth.

Hudhaifah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "The Hour will not be established until the happiest one of the people in the life is the basest fool who is the son of the basest fool."[5]

Political Lessons:

1. "Destitute goatherds vying with one another..." It is neither normal, nor logical that unqualified people should be given power over any matter connected to this nation. It is as if the Messenger (peace be upon him) was giving advice to the whole world, and specifically to the Islamic nations. If any society is good and wants to sustain this goodness, rise to the highest levels of civilization and values, live a life of dignity and honor where it pleases its Lord, it should give the leadership to a divinely guided leader!

   According to this criterion, any country, group, or foundation that wants the same thing should nominate the most qualified person for the job according to his intelligence and wisdom after consideration of his faith and morals, his adherence to the course of the Qur'ân, and whether or not he will be suitable for the position. If this is not done, the Hour, destruction, and failure should be expected. The Messenger of Allah (peace be upon him) said, "When power or authority comes into the hands of unfit people, then wait for the Hour (i.e., Resurrection)."[6]

2. In addition, when authority comes into the hands of the barefooted and destitute ones through their money, this is either done by force or deception, because none among the wise would accept such evil. This was a statement given by the Prophet (peace be upon him) concerning our present times, where we find many military coups and fabricated elections whose results are never less than 99.99%. This is a clear example of such deception.

Economic Lessons:

"And you will find barefooted, destitute..." The system of free enterprise has caused the gap to increase between the majority of people in western nations and those who possess the capital. It also granted the individual rights that the society had deprived him of. Thus, an individual in a capitalist society is given complete respect and he is valued according to the amount of his wealth. There is no other way for him to keep his position except through wealth. This has made him seek usury, embezzlement, extortion of others property, and cheating in performing his duties.

As for the communist economic system (or the eastern absurdity!), it only remained firm for a short period of time, after committing the same mistake that others had before it. The respect here was moved from the individual to the society, and this caused the rich to grow richer and richer at the expense of the other classes.

1 Recorded by At-Tirmidhy.

2 Recorded by Al-Bukhâry on the authority of Abu Hurairah.

Consequently, the concepts of integration and solidarity were no longer applied, and this led the nouveau riche to transgress all limits.

Psychological Lessons:

Believing in divine decree is a major source of psychological relief that instills tranquility and peace of mind into the spirit of the one who is really a believer. So if he undertakes any endeavor, belief in predestination is his motive, and if he cannot realize what he wants, he will attribute this to fate and destiny, but without dependence. Thus, he will never be desperate, hopeless, or worried.

Intellectual Lessons:

"And you will find barefooted, destitute goatherds vying with one another in the construction of magnificent buildings." This particular sentence indicates the level of intellectual deterioration of those leaders and rulers. Instead of thinking about suitable means to develop the Islamic nation and being preoccupied with discovering the causes for its ailments and determining suitable cures, we find these rulers, who resemble shepherds, competing in the ownership of castles and fancy houses in western countries. Some even buy recreation centers and floating bars thinking that their money will serve them more than the possession of intellect and civilization, as their money will be able to buy them ready-made equipment and provided them with the products of the modern industrial civilization.

By doing this, they have committed a compound crime against this nation, as they have chained minds, abandoned the fields, wasted power, and have made our future liable to the expertise and actions of the West. They have devoted themselves completely to satisfying their desires.

Educational Lessons:

a. Educationalists stress the fact that the communicative method of learning is far more effective than the old method of dictation. This hadith is in the form of questions from Jibrîl (Gabriel, peace be upon him) and answers from the teacher of humanity (peace be upon him). From it we deduce the importance of this method and the precedence of the Messenger of Allah (peace be upon him) over pedagogy and psychology by several centuries.

b. Wondering about the exact time of the Hour, which is one of the matters of the unseen, is considered to be a waste of time that exhausts the mind uselessly. That is why the Prophet (peace be upon him) used to direct the attention of those who questioned him about the Hour to that which was more important. Anas (may Allah be pleased with him) narrated, "A man asked the Messenger of Allah (peace be upon him) about the Hour (i.e. the Day of Resurrection) saying, 'When will the Hour be?' The Prophet (peace be upon him) said, 'What have you prepared for it?' The man said, 'Nothing, except that I love Allah and His Messenger.' The Prophet (peace be upon him) said, 'You will be with those whom you love.'"7 In spite of

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3 Recorded by Al-Bukhâry and Muslim.

such simple educational notices from the Prophet (peace be upon him), we find great differences and a lot of dispute between some of the early commentators about some trivial matters with which they distracted themselves, such as the color of the dog of the Cave, the hoopoe of Sulaimân (Solomon, peace be upon him), the camel of Sâlih (peace be upon him), the clouds with which Allah had destroyed the people of 'Âd, and so on.

Lessons for Da'wah (the Call to Islam)

1. A caller should adhere to the style of dressing of the scholars, and not take it lightly, as it is very influential, in that it gives him a respectable, serious appearance. Ibn 'Abdus-Salâm said, "There is no harm in the scholars wearing special garments in order to be known and for them to be asked questions. Once I was assuming the state of Ihrâm (the state in which one starts Hajj or 'Umrah and during which certain actions are prohibited) and I admonished some people, who did not know me to be a scholar, who were also assuming the state of Ihrâm for some mistakes in their Ihrâm. So they did not accept my advice. When I put on the clothing of the scholars and admonished them again, they heard and obeyed." Thus, if a scholar wears the special clothing for such a reason, he will gain the reward for it, because by doing so he is obeying the Orders of Allah and avoiding His Prohibitions.

2. The way Jibrîl (Gabriel, peace be upon him) sat and the way in which he talked to the Prophet (peace be upon him) as in when he called him just by his name 'O Muhammad!' is a lesson for callers to take, and they should behave humbly with questioners, even if they do not show due respect and gratefulness.

3. A true scholar is one who respects himself and his knowledge. He is also one who gives answers according to the limitations of his knowledge and never gives answers on matters about which he does not have enough knowledge. He is one who is never embarrassed about saying, "I do not know," because this phrase does not affect him negatively. We find some of those who have appointed themselves as jurists fabricating religious opinions arbitrarily without any restraint or fear.

4. The success of a caller in his call is indeed subject to his truthfulness and fear of his Lord. But this alone is not enough; his success is subject also to the degree of his knowledge and understanding of what he is calling to. There are many who call to things that they do not properly understand themselves. Some of them call for the application of the Islamic system, as they are completely convinced of its effectiveness and ability to achieve social justice, prosperity, and glory. This is wonderful! But how can Islam achieve this? Some of these callers do not even have a general idea about the fundamentals of the Islamic society, its government, the methods of its formation, the arrangement of the priorities of its founding, its economy, its culture, etc. How can such callers expect to be able to give a proper

understanding of Islam and its practices in our daily life with their eloquent language and preaching styles? Instead they make the nation aspire to things that hinder its movement and change. As for those who possess the correct means of calling to Islam but are incapable of demonstrating it properly or presenting it well, they are not less dangerous than the former group. They are like a merchant who cannot exhibit his goods in a sound way, because he knows nothing about marketing and advertising. They are also like a foolish person who is defending a fair hearing, although he knows nothing about legal considerations or the ways of defense. Jibrîl's visit, as well as his manner of sitting, had a great influence on the Companions in attracting their attention.

Hadith in Practice

1. The highest rank of faith is called Al-Ihsân (perfection of faith), but there are some contemporary people who claim it is something else. They believe in incarnation, which means that Allah becomes a human form inside their garments, souls, and bodies. One of them may say, "There is nothing in my clothing except Allah, I am Allah." Such people also claim that their souls have approached the Divine Self and united with Him to form one entity. Incarnation is originally an atheistic idea that infiltrated the Christian belief, by which a Christian may believe in the incarnation of Allah in the body of Christ. Similar to this is the incarnation of Christ in the communion (the bread) that they offer. This concept has reached us through the extremist Sufi sects who are ignorant of the reality of the Islamic creed.

2. Although there are many verses that declare that Allah is the Only One Who knows the appointed time of the Day of Resurrection, the question of the angel to the Messenger of Allah (peace be upon him) was posed to put an end to the hopes of those who wanted to know about it, and also to turn their attention away from discussing useless matters. In spite of all that, nowadays we find some people who tell lies about the age of the universe and deduce false calculations and hollow theories. Allah says,

   ﴿قُتِلَ الْخَرَّاصُونَ ﴿10﴾ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿11﴾ يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ﴾

   which means, "Cursed be the liars, Who are under a cover of heedlessness (think not about the gravity of the Hereafter), They ask, "When will be the Day of Recompense?" (Adh-Dhâriyât, 51: 10-12)

3. According to what is natural, lowly people should never be the leaders, control the destinies of nations in any way, or be in charge of their treasuries, except in the case of the absence of those who are meritorious, just, righteous, and pious. However, this is already happening nowadays, where we see the scholars and callers in one of these three positions:

   a. One group is found in castles. They prefer to follow the rulers more than the Qur'ân and to please the rulers at the expense of Islam. So they give false evidence that Islam is a capitalist doctrine in front of the

capitalists, and that it is a communist one in front of the communists. They also allow usurers to practice usury, permit tyrants to shed the blood of innocent people and violate their sanctity, and so on. One would not be surprised if such people claim that Islam is a Christian or Judaic religion. This type of person is more dangerous to Islam than the rulers!

b. A second group lock themselves in their houses praying, reciting the Qur'ân, and praying against oppression and the oppressors.

c. A third group is found in the prisons. Such places have become the normal places for the sincere callers who declare courageously, "No to the rabble, no to the despicable and no to the cunning," whose slogan is always, "The best Jihâd (fighting for the Cause of Allah) is (to speak) a word of justice to an oppressive ruler."

HADITH THREE

Abu 'Abdur-Rahmân 'Abdullâh bin 'Umar bin Al-Khattâb (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying, 'Islam is based on five (pillars): testifying that there is no god but Allah and that Muhammad is His Messenger, offering the prayer, paying Zakâh (obligatory charity), performing Hajj, and observing the fast (during the month) of Ramadân.'" (Recorded by Al-Bukhâry and Muslim)

About the Narrator:

'Abdullâh bin 'Umar (may Allah be pleased with them both) was born one year before the Prophet's mission. He converted to Islam in Mecca with his father 'Umar or little before him and he was a true Muslim. As a young man, he migrated with the Immigrants.

Lessons Deduced

Creedal lessons:

1. Islam is founded on these principles, consequently there is no value in embracing Islam while denying any or some of them. These principles derive their existence and keep their essence from the strength of the first principle; namely the Testification of Faith, and they are considered to be the cornerstones of all the other principles. From here, we can deduce that it is a Muslim's duty to adhere to all of them and hold them in his heart. He has to keep them safe and pure from all traces of polytheism (and we seek refuge with Allah from those). The nature of any building's existence is assured by not just building it on any land, first of all the solidarity of its base has to be certain. It must be strong and firm from all directions, in order not to shake and collapse on one side and before being used it has to be cleaned and polished. It is useless for someone to offer the prayer while having a trace of polytheism or infidelity in his heart. This is why all the good deeds and acts of righteousness that are done by the non-believers do them no good, for they are based on thin ice. Allah, the Exalted and Ever Majestic says,

   ﴿وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾

   which means, "And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust." (Al-Furqân, 25: 23)

   And Allah, the Exalted says,

﴿أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

which means, "Is the one, who laid the foundation of his building on piety to Allah and His Good Pleasure better or the one who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the Zhâlimûn (cruel, violent, proud, polytheist and wrong-doer)." (Al-Tawbah, 9: 109)

2. All the jurists agree that the one who denies the obligation of performing the prayers is a disbeliever, but they differ concerning the judgment pertaining to the one who leaves them intentionally, the one who refuses to perform them out of laziness and negligence (as many people do) not out of disbelief in its obligation. Imam Ahmad bin Hanbal, Ishâq, and Ibn Al-Mubârak said that he is a disbeliever, whereas the majority of Muslim scholars both the early and contemporary ones, including Imam Mâlik, Ash-Shâfi'y, and Abu Hanîfah with his disciples, say he is disobedient and not a disbeliever.

    a. Those supporting the first opinion present the following hadith in evidence: (i) Jâbir (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, '(What is) between a man and disbelief is abandoning (the performance of) the prayers.'" (ii) 'Abdullâh bin Shaqîq Al-'Uqaily reported, "The Companions of the Messenger of Allah (peace be upon him) considered nothing to be disbelief except abandoning (the performance of) the prayers. (iii) 'Abdullâh bin 'Amr bin Al-'Âs narrated that the Prophet (peace be upon him) once mentioned the prayer and said, "Whosoever guards it strictly, it will be his guiding light (in the grave), and his evidence and his salvation on the Day of Resurrection. And whosoever does not guard it, it will not be a guiding light, evidence, or salvation for him. On the Day of Resurrection, he will be (gathered in the Hellfire) with Qârûn (Korah), Fir'awn (Pharaoh), Hâmân, and Ubay bin Khalaf."

    b. As for the majority of scholars, they took the word 'disbelief' as meaning 'severely and reprovingly.' This means that the acts of the one who abandons (the performance of) the prayers are similar to those of the disbelievers, and it is not true disbelief. This opinion is generally supported by the following: (i) 'Ubâdah bin As-Sâmit narrated, "The Messenger of Allah (peace be upon him) said, 'Whoever testifies that there is no god but Allah, that He has no partner, that Muhammad is His Servant and Messenger, that Îsâ (Jesus, peace be upon him) is His Servant and Word ('Be!' - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him, and that Paradise and Hellfire are real, Allah will admit him to Paradise, whatever deeds he might be doing.'" (ii) Anas bin Mâlik

narrated that the Messenger of Allah (peace be upon him) said while having someone (Mu'âdh bin Jabal) sitting behind him on his mount, "O Mu'âdh!" He replied, "O Messenger of Allah! Here I am sincerely at your service," and he said it thrice. Then he (peace be upon him) said, "There is none who testifies sincerely that none has the right to be worshipped but Allah and that Muhammad is his Messenger, except Allah will save him from the Hellfire." He said, "O Messenger of Allah! Shall I inform the people so they have the glad tidings?" He said, "Then, they will depend (on it)." Mu'âdh informed others about it after his (peace be upon him) death for fear of being a sinner (i.e. for concealing knowledge)."

Juristic Lessons:

"Performing the prayer..." This phrase does not imply just offering the prayers, but it means guarding them strictly, committing oneself to them totally, and guarding the supererogatory practices in addition to the main obligations. All these things lead to offering them perfectly with purity, sincerity of intention, serenity, and tranquility. This way one saves himself from being among those whom Allah threatens, saying,

﴿فَوَيْلٌ لِّلْمُصَلِّينَ ﴿4﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ﴾

which means, "So woe unto those performers of Salât (prayers) (hypocrites), Who delay their Salât (prayer) from their stated fixed times." (Al-Mâ'ûn, 107: 4-5)

Educational Lessons:

"Islam is based..." When a scholar or speaker wants to convey his message, he has to take into account the differences between and the variety among his audience. People have different ways of thinking and understanding. If he uses an orator's way of speaking to them, he may lead the common people to misunderstand some words and thereby have some doubts regarding their religion and creed. Let him use illustrations and examples when dealing with abstract ideas to make them easier for the audience to understand. This way everyone will be able to comprehend the ideas. It is hard to conceive of these concepts quickly, and unless one is eloquent enough he will not succeed in conveying his ideas.

Political Lessons:

1. Islam regards the prayer, which is a bodily form of worship, as one pillar and Zakâh (obligatory charity), which is a financial form of worship, as another pillar. The Hajj, which is a compound form of both of them, is another pillar among the lofty pillars of Islam. This consideration clearly indicates that this religion cannot be established completely except through keeping all its pillars together in unity. Thus, if someone claims that he performs the prayer and that this compensates for the other pillars of Islam, he is destroying the religion, ruining its pillars, and is a negligent cheater. His prayer does not compensate for him not fasting, or not paying Zakâh if he possesses the minimum amount of property liable for its payment, or for not performing Hajj if he meets the conditions for it. From this we can

conclude that the law of Islam is to be taken as a whole; as our religion is integrated, it cannot be divided. For this reason, the Qur'ân criticizes those who believe in some parts of it and leave other parts in the following verse:

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

which means, "Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do." (Al-Baqarah, 2: 85)

This is exactly what some Islamic sects and Muslims' leaders do nowadays. They adopt some aspects of Islam that will not remove them from their positions of superiority; like for example the system of personal law, and performing Friday Prayers and the Feast Prayers. This diverts attention from and justifies them taking the West as a model with its capitalism or communism, as well as its laws and principles that contradict our values, morals, and faith. Thus, when the deniers begin to deny this and the voices of the advisers are raised, their mouths are immediately closed with iron fetters. Then, the hypocrites praise the piety of 'His Majesty' or 'His Excellency' because he is keen on performing the rituals of Friday Prayer in front of the bright lights and cameras. As for the Zakâh, this is left to personal initiatives and individual beliefs, although at the same time the taxes are collected regularly and meticulously. We no longer witness the zeal and power of the first Muslim caliph (Abu Bakr, may Allah be pleased with him) who tackled this issue saying, "By Allah! I would fight against whoever differentiates between establishing the obligatory prayer and paying the obligatory Zakâh; verily, by my Lord, it is a grave apostasy." But alas, Abu Bakr is no longer here!

2. The Islamic call is clear, its aims are plain, and the all the foundations of the Islamic structure are available to the whole world; known by their protectors and their enemies. If any system, organization, or group declares itself honestly and clarifies its strategy as Islam does, it is because there is no obscurity in it, and there is nothing to be hidden. Our call is as clear as the rising sun whose rays shine on the whole world, except on those who thrust their fingers in their ears. At this time, there are some humanitarian charitable organizations being established and they are giving themselves an innocent appearance, while in fact they are like a gate. Inside they appear like a mercy while outside there is a torment, but they have not declared their real aims and they do not reveal their natural fangs until they steal a persons' will and a nations' freedom. They follow a plan of keeping silent until they have taken all that they want. What is said about them is also being said about some Islamic sects and movements that hold deviant opinions and do not reveal them, except to those loyal to them. If they did,

they would shock people with their contradictions to the Muslim nation's ideas. In this way, they do not reveal for example their doctrines concerning incarnation, their attitudes pertaining to fighting in the Cause of Allah, or their judging the disobedient ones as atheists, until they are convinced of your loyalty.

Lesson for Da'wah (the Call to Islam)

1. There is a reference in the hadith to the fact that the Islamic principles are static, specified, and clear, so callers do not consider belief in their movements' principles and following their methods as separate from the Islamic principles. There have been some reformers who slipped into such an error and belittled the faith of anyone who did not declare his loyalty to their ideas and judged him as a polytheist or having pre-Islamic beliefs. Although I pay all my respect to these men, I do not agree with them going this far, but there is no doubt that the environment surrounding them motivated them to give such a strong reaction.

2. A good caller is the one who considers his call carefully and builds it on foundations taken from the Book of Allah, the Sunnah of His Messenger, and the experience of other faithful callers.

3. Those who bear the difficulties of this Da'wah are supposed to understand the lesson of priorities. Each one of them should aim at establishing the bases for the Islamic state in people's hearts and to help the people become accustomed to them. This will hasten its establishment in the real world.

4. We totally refuse the abdication of or any bargaining concerning any Islamic principle by any means or for whatever justification the traitor or the weak one may give. They are those who accept whatever the unjust rulers bestow upon them, no matter how little it is, and flatter and praise their performance of some religious requirements. For example, when a ruler orders a copy of the Holy Qur'ân to be prepared at his expense or builds a mosque to glorify his name, we find the voices of the eulogists and the scholars accrediting him with the attributes of the caliphate, emirate, and faith. Although when he spends lavishly in his impudence and wastes millions due to his brutishness, our scholars are busy with judgments related to using the tooth-stick, applying cologne, growing beards, praying behind a bearded Imâm, and the like!!

   Why do not such people take an example from the unarmed man who confronted the tyrant Pharaoh? He was Mûsâ (Moses, peace be upon him). Despite the fact that Pharaoh had raised him in his own house, he did not neglect his responsibility, Allah says,

   which means, "And this is the past favor with which you reproach me, that you have enslaved the Children of Israel." (Ash-Shu'arâ', 26:22)

And did not they understand what Allah says,

﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لاَ يَسْتَوُونَ عِندَ اللَّهِ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

which means, "Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harâm (in Mecca) as equal to the worth of those who believe in Allah and the Last Day, and strive hard, and fight in the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the Zhâlimûn (polytheists and wrong-doers)." (At-Tawbah, 9: 19)

Hadith in Practice

I hold the Islamic nation as a whole responsible for the assaults of the western crusaders upon us and their contempt of all that is sacred. It was the Islamic nation itself that created an abundance of reasons for disgrace and neglected the reasons of glorification. I also hold it responsible for the decline of the Islamic caliphate. The enemies did not start the destruction of the Islamic structure of society and did not bring the caliphate down, Muslims did that by themselves. They destroyed the religious principles, monotheism, prayers, commanding the right, forbidding the wrong, Zakâh, and many other principles, Allah says,

﴿فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلاَةَ﴾

which means, "Then, there has succeeded them a posterity who have given up As-Salât (the prayer) (i.e. made their Salât (prayer) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.)." (Maryam, 19: 59)

HADITH FOUR

Abu 'Abdur-Rahmân 'Abdullâh bin Mas'ûd (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him), the true and truly inspired, said, '(The matter of the creation of) a human being is put together in the womb of his mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel to breathe his soul into him and then He orders him (the angel) to write four decrees. He is ordered to write down his (i.e. the new being's) livelihood, his (date of) death, his deeds, and whether he will be blessed or wretched (in religion). By Allah with Whom there is no other god! Anyone amongst you may do the (good) deeds of the people of Paradise until there is only a cubit between him and Paradise and what has been written for him decides his behavior and he starts doing the (evil) deeds of the people of the Fire until he enters it. Verily, anyone amongst you may do the (evil) deeds of the people of the Fire until there is only a cubit between him and the Fire and what has been written for him decides his behavior and he starts doing the deeds of the people of Paradise until he enters it.'" (Recorded by Al-Bukhâry and Muslim)

About the Narrator:

He is 'Abdullâh bin Mas'ûd (may Allah be pleased with him) who was also called Abu 'Abdur-Rahmân. He was the sixth person to embrace Islam. He was fortunate to witness all of the early events with the Messenger of Allah (peace be upon him) including the Pledge of Ar-Ridwân and (the Battle of) Badr. He had a lot of outstanding traits which we will mention later, if Allah wills.

Lessons Deduced

Creedal Lessons:

"Allah sends...He orders him to." The two verbs are attributed to Allah, the One who organizes the universe and creates embryos in wombs, and not to the will and power of the angel. Allah says,

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

which means, "He it is Who shapes you in the wombs as He pleases. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise." (Âl-'Îmrân, 3: 6)

If this is the situation with an angel, what will it be with humans? We have been afflicted with people who have neither a mind nor religion and they claim that the

so-called Ashâb Ad-Diwân[8] (People of Authority) have the power to change destinies, and advance and delay the predestination that Allah decreed from the beginning of time. Truly! To Allah we belong and truly, to Him we shall return.

Behavioral Lessons:

1. A believer's deeds are not counted according to some feigned moves or artificial moaning. What counts is what is hidden in the heart, as the Prophet (peace be upon him) says, "...he starts doing the deeds of the people of Paradise."

2. A faithful believer should never feel safe from the Planning of Allah, no matter how great his good deeds are, he should always fear a dreadful end. Sufyân Ath-Thawry was inclined to crying and worrying. It was said to him, "O Abu 'Abdullâh! You should hope for the Forgiveness of Allah. The Forgiveness of Allah is greater than your sins." He said, "(Do you think) I am weeping for my sins? If only I could be certain that I would die believing in monotheism, I would not care for my sins, even if they are as huge as a mountain." Habîb Al-'Ajamy used to say, "Whoever says, 'There is no god but Allah' before dying will enter paradise." Then he cried and said, "Who can assure me that I will say that before dying?" Sufyân was very worried about the deeds prior to his death and the concluding ones. He used to cry and say, "I am afraid that I am written among the people of Hell in the Book of Decrees." He would weep and say, "I afraid of being deprived of faith at the time of death." Mâlik bin Dînâr used to wake up during the night holding his beard and saying, "O Allah! You know the dwellers of Paradise and the denizens of Hellfire, in which one of them will Mâlik be?" Imam Ahmad recorded that Umm Salamah (may Allah be pleased with her) narrated that the Prophet (peace be upon him) used to invoke Allah much saying, "O Turner of hearts (Allah)! Firm my heart on Your Religion." She said, "So I said, 'O Messenger of Allah! Do hearts turn?' He said, 'Yes, there is no one whom Allah has created among Banu Âdam (from humans) but his heart is between two Fingers of the Fingers of Allah, the Exalted and Ever-Majestic. If Allah wishes, He will make it firm and if He wishes He will let it deviate. We ask Allah not to let our hearts go wrong after He has guided us and we ask Him to give us His Mercy, for He is the Giver.' She said, 'O Messenger of Allah! Will you teach me an invocation so that I may invoke Allah for my sake?' He said, 'Yes, say, "O Allah! God of Muhammad, the Prophet (peace be upon him) forgive my sin, still the indignation of my heart, and protect me from the misleading temptations as long as you keep me alive."'"

There are now those who claim things, attribute some powers to their Sheikhs, and assert the fact of them entering Paradise. They even decide

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[8] (Ashâb Ad-Diwân (People of Authority): A Sufi term denoting their belief that the disposition of the affairs of this universe is entrusted to a group of people who still work under the Guidance of Allah, rather than being disposed of by the Will of Allah directly.)

who will enter Paradise with their blessings and invocations, accrediting this to themselves as well, which is in manifest error.

Juristic Lessons:

Firstly: The Messenger of Allah (peace be upon him) clarifying the phases of creation of the embryo gave us many important juristic judgments such as:

Blood-money:

If an embryo dies in its mother's womb due to the accidental or deliberate abuse of its mother, even if she does not die, Ghurrah (blood-money for killing a fetus in its mother's womb) must be paid whether it was a stillbirth or it died inside the mother, and whether it was male or female. If it was born alive then died, then full blood-money will be due. In this case if it was a male, one hundred camels should be paid and if it was a female, fifty camels should be paid. The signs of being alive would be sneezing, breathing, crying, shouting, moving, or the like. Ash-Shâfi'y's precondition in the case that the fetus died inside the mother is that it must be known if it was 'created' and if the soul had been breathed into it. He explained this by saying, "It has a human shape, and that is to say that it has hands and fingers." While Mâlik did not put such a condition, he said, "Whatever the mother delivers, be it a little lump of flesh or a clot (a piece of thick coagulated blood), it deserves Ghurrah." The opinion of Ash-Shâfi'y denotes that the basic rule is quittance and thus no Ghurrah is due. If the stage of development was not known, nothing is obligatory to be paid.

The amount of Ghurrah:

According to Ash-Sha'by and the Hanafys, the amount of Ghurrah is five hundred Dirhams or one hundred sheep, as was mentioned in the hadith narrated by Abu Buraidah and recorded by Abu Dâwûd and An-Nasâ'y. Others say it is five camels. Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) gave his verdict that blood money due for a dead embryo (in the womb of its mother) is Ghurrah, whether it is male or female. Mâlik recorded that Ibn Shihâb reported that Sa'îd bin Al-Musayyab (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) gave his verdict regarding the killing of an embryo in its mother's womb as, "Ghurrah for a boy or a girl." The man who was fined said, "O Messenger of Allah! Shall I be fined for a being that has neither drunk nor eaten, neither spoken nor cried? A case like that should be thrown out!" On that the Prophet (peace be upon him) said, "This is one of the brothers of soothsayers." This is in the case of a Muslim mother, as for a Dhimmî (a non-Muslim living in and under the protection of a Muslim state), the author of *Bidâyat Al-Mujtahid (the beginner's reference book in Mâliky jurisprudence)* said, "Mâlik, Ash-Shâfi'y, and Abu Hanîfah said, 'The blood money due for it is one tenth of its mother's.' While according to Abu Hanîfah's School, the blood money of a Dhimmî is the same as that of a Muslim. According to Ash-Shâfi'y School, the blood money of a Dhimmî is one third of that of a Muslim and according to the Mâliky School, the blood money of a Dhimmî is half that of a Muslim."

Who should pay the blood money?

Mâlik, his followers, and Al-Hasan Al-Basry said, "It is obligatory from the money of the guilty." Al-Hanafy Ash-Shâfi'y, and Al-Kûfiy Schools were of the opinion that it is obligatory on Al-'Âqilah (the close relatives), because it is an accidental sin.[9] Jâbir (may Allah be pleased with him) narrated that the Prophet (peace be upon him) ordered Ghurrah to be paid for the embryo by the Al-'Âqilah, starting with the husband and then the son. Mâlik and Al-Hasan considered it to be similar to the blood money paid in intentional cases if the beating was done deliberately; and the first opinion is sounder.

For whom should it be paid?

Al-Mâliky and Ash-Shâfi'y Schools and others adopted the view that the blood money of an embryo should be paid to its inheritors, divided according to the laws of inheritance. It has the same judgment as that of blood money, as being inherited. It was also said that it is for the mother as the embryo is part of her and so the payment should be hers alone.

The obligation for atonement:

Scholars agreed on the obligation of both the atonement and the blood money if the embryo was born alive then died. Is the expiation obligatory in addition to the blood money if it is born dead or not? Ash-Shâfi'y and others said, "It is obligatory," because according to them it is obligatory in both accidental and intentional cases. Abu Hanîfah said, "It is not obligatory," because it takes the judgment of an intentional case and atonement is not obligatory in this case according to him. Mâlik favored this view because he was uncertain whether it should be classed as accidental or intentional.[10]

Secondly: Can a divorced pregnant woman consider herself free from her 'Iddah (the prescribed waiting period after divorce or death of a husband) if she gives birth to a little lump of flesh, for example? It is obvious that her 'Iddah ends when she gives birth, as Allah says,

﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾

which means, "And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they deliver (their burdens)." (At-Talâq, 65: 4)

A woman's 'Iddah is until she delivers, whether this was following divorce or the death of her husband. Sheikh Khâlîl (may Allah be mercy on him) said in his *Musannaf*, "The 'Iddah of a pregnant woman both in the case of divorce or death of

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2 The death of the embryo is not done with absolute intention, but with the intention of harming its mother and accidentally harms him.

3 Sayyid Sâbiq, *Fiqh As-Sunnah*, vol. 2, p. 565- 567.

her husband ends by delivery, even if it is to just a little lump of flesh." The jurists say that the little lump of flesh is considered as a pregnancy if it does not dissolve when hot water is poured on it. The Mâlikys have not defined an exact period for the little formed lump of flesh, while the Shâfi'ys and Ahmad bin Hanbal have said that an 'Iddah does not end except by the discharge of the little formed lump of flesh. The minimum period for its formation and creation is eighty-one days.

Thirdly: Knowing the minimum and maximum periods of pregnancy helps in many matters for example in attributing a child to his father, ending the 'Iddah, and many other matters. Allah says,

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

which means, "Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion." (Ar-Ra'd, 13: 8) The verse proves that a pregnant woman may give birth in less than nine months or after more than that.

Scholars defined the minimum period for pregnancy according to the verse,

﴿وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا﴾

which means, "And the bearing of him, and the weaning of him is thirty months." (Al-Ahqâf, 46: 15)

And from the verse,

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ﴾

which means, "The mothers shall nurse their children for two whole years." (Al-Baqarah, 2: 233)

The minimum period for a pregnancy is six months and the scholars have agreed to that. Muhammad bin Ishâq reported that Mu'ammar bin 'Abdullâh Al-Juhany said, "Once a man among us married a woman from Juhainah and she gave birth after exactly six months. The husband hurried to 'Uthmân (may Allah be pleased with him) and mentioned that to him. So he sent for her. When she started to dress, her sister cried so she said to her, 'Why are you crying? By Allah I did not have sexual intercourse except with my husband. So let Allah, the Exalted and Ever-Majestic, do what He wills." When she was brought to 'Uthmân, he ordered her to be stoned. When 'Aly was informed of it, he came and said to 'Uthmân, 'What are you doing?' He said, 'She gave birth after six months, can it be?' 'Aly replied, 'Do you not recite the Qur'ân?' He said, 'Yes, I do.' 'Aly said, 'Did not you hear Allah saying,

﴿وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا﴾

which means, "And the bearing of him, and the weaning of him is thirty months." (Al-Ahqâf, 46:15)

And the verse,



which means, "...for two whole years." (Al-Baqarah, 2: 233) so the result is six months. 'Uthmân said, 'By Allah, I did not understand it that way. Bring me the woman.' He found that she had died." Mu'ammar said, "By Allah! The baby looks like his father more than the baby crow resembles the crow and the egg resembles an egg." When his father saw him, he said, "By Allah! He is my son I have no doubt." Then Allah inflicted the father with an ulcer on his face, which kept covering a bigger area on his face until he died. This is all about the minimum period for a pregnancy.

As for the maximum period for a pregnancy, there are many discrepancies and differences in the points of view. Reviewing the views set out by the Muslim jurists and other authorities, we find that the maximum period for the duration of a pregnancy ranges from two full years, through three years, four years, to seven years, ten years and even to no specific limit. Each view point has its reference and justifications as supported by actual and real life events.

Fourthly: A group of the Companions, Followers, and jurists have allowed coitus interruptus. Mâlik and Ash-Shâfi'y preconditioned this with taking the permission of a free woman, because complete pleasure is achieved in the discharge, as the Prophet (peace be upon him) said, "There is no harm if you do not practice it, for it (the birth of the child) is something ordained (by Allah)." Ibn 'Abbâs (may Allah be pleased with him) was asked about coitus interruptus. So he recited,

﴿ وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ﴿12﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿13﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

which means, "And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (the womb of the woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators." (Al-Mu'minûn, 23: 12-14)

Then he said, 'Is anyone considered to be alive without having been created, according to this verse? Rifâ'ah bin Râfi' said, ''Umar, 'Aly, Az-Zubair, Sa'd, and a group of the Companions sat with me and they mentioned coitus interruptus. He said, 'There is no harm in doing it.' One man said, 'They claim it is like a minor burial of infants.' 'Aly said, 'It is not so until it has passed through the seven phases

mentioned in the above verse.' 'Umar said, 'You say the truth. May Allah bestow long life upon you.'"

Fifthly: Concerning abortion, which is the removal of what is inside the womb of a pregnant woman after the embryo has been formed and given a soul. This is forbidden, without any disagreement on it. It was mentioned in the comments of Sheikh Ibn Bâdîs (may Allah have mercy on him) concerning the verse,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾

which means, "And kill not your children for fear of poverty." (Al-Isrâ', 17: 31)

He said, "It is forbidden by the consensus of the scholars, to kill either after giving birth or by aborting a pregnancy after the embryo has been formed."[11] The Hanbalys declared that if the embryo had become a clot of thick blood, the woman has no right to abort it, because it has already been created, unlike the Nutfah (mixed drops of male and female sexual discharge) which has not yet been created, and also might not be created.

Sixthly: If someone dies and among his inheritors is a pregnant woman, the distribution of inheritance must stop until it is known whether the fetus is alive or dead, or a boy or a girl. The scholars disagreed over the evidence that proves it to be alive. Is it just by crying or breathing, sneezing, and so on also? Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "When an infant has raised his voice (and then dies), he inherits (i.e. he will be treated as an heir)." At-Tirmithy reported, "There will be no funeral prayer offered for an infant, he will not inherit or be inherited from until he raises his voice."

Social Lessons:

1. The description of the several phases that the embryo passes through while in its mother's womb shows the hardships and great troubles faced by a pregnant woman. Allah describes them eloquently when He says,

   ﴿وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا﴾

   which means, "And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months." (Al-Ahqâf, 46: 15)

   And He says,

   ﴿وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ﴾

4 Sheikh Ibn Bâdîs, *Majâlis At-Tadhkîr min Kalâm Al-Hakîm Al-Khabîr (Reminders from the Speech of the All-Wise, All-Cognizant).*

which means, "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years." (Luqmân, 31: 14)

Thus, children have to be grateful, and many hadith emphasize this point. A society in which the children are ungrateful to their parents is an ungrateful, unthankful, and disassembled society.

2. The phrase, "Verily, anyone amongst you," confirmed by the word 'Verily' puts forward the principle of equality that Islam calls for. The origin of all mankind is semen, and no one is favored over another in creation as Allah says,

﴿فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ﴿5﴾ خُلِقَ مِن مَّاءٍ دَافِقٍ﴾

which means, "So let man see from what he is created! He is created from a water gushing forth." (At-Târiq, 86: 5-6)

And the Prophet (peace be upon him) said, "You are all from (the sons of) Âdam and Âdam is (came) from dust." There is no such thing as noble and mean blood, high class and slaves, or honorable and ignoble. This religion came to set the slaves free and to apply the principle of equality over all rights and duties. Where are the civilized western societies that practice racial discrimination and classify the world into the first world and the third?

Psychological Lessons:

The statement, "what has been written for him decides his behavior," gives a Muslim the feeling of total security concerning his power, time of death, and future. It gives him complete psychological relief so that he will not be desperate or sad by what he missed in life, such as money or children. All of these matters are determined by Allah. We need to think carefully about the verse,

﴿مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا﴾

which means, "No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawh Al-Mahfûzh), before We bring it into existence." (Al-Hadîd, 57: 22)

Cultural Lessons:

This hadith also urges us, implicitly, to verify the information given by a teacher who is responsible for educating our children and teaching them. We have to validate the information that a speaker in the mosque tells us and that which is written in any book or magazine. This is done by using reliable sources, like the ones which quote references and authenticate and verify them.

Planning Lessons:

We can learn from this progression in creation, having one phase after the other and the importance of being careful when making any move or serious decisions, as unreasonable rashness spoils all plans. Thus, the rise of Islamic caliphate and the improvement of deteriorating situations will not be achieved just through some mottoes, but through careful planning based on good reasoning and wisdom.

Medical Lessons:

Allah is Merciful to pregnant women, in that He made the embryo go through phases. Imagine if Allah had created it all at once, in its full size and shape with its flesh and bones, without a gradual development, would the mother have been able to bear it? No, she would dispose of it and never keep it. But, Allah, the Merciful and All-Aware, widened the narrow womb for it and placed it in a place of rest firmly fixed. He has Power and appoints everything.

Lessons for Da'wah (the Call to Islam)

1. A caller may swear by Allah, if that is necessary. As it:
    a. Removes any doubt in the hearts of his listeners.
    b. Draws attention.
    c. Removes any traces of polytheism when he swears by Allah Who has no other partner, as the Prophet (peace be upon him) used to do.
2. A caller has to study the character of the people whom he is calling and look carefully into their faces, because this is the true mirror of their inner feelings. That is why the Prophet (peace be upon him) swore by Allah in order to remove any doubt and he also used two other ways of assurance, 'Verily' and 'Do.'

Hadith in Practice

Although Allah, the Exalted and Ever-Majestic, is the One responsible for providing for the embryo inside its mother's womb, we still find some people adopting foreign ideas, like the idea of birth control. We know that Allah has ultimate knowledge of a person's happiness and misery, but there are some among the Muslims who believe in the fortunetellers and imposters who tell lies to the weak minded people and exploit them severely.

HADITH FIVE

The Mother of the Believers, 'Âishah (may Allah be pleased with her), narrated, "The Messenger of Allah (peace be upon him) said, 'If somebody innovates something that is not in harmony with the principles of our religion, that thing is rejected.'" (Recorded by Al-Bukhâry and Muslim)

In another narration recorded by Muslim, he (peace be upon him) said, "He who innovates matters in our affairs for which there is no valid (reason) (commits sin) and these (i.e. the matters he has innovated) are to be rejected."

About the Narrator:

She is the lady 'Âishah bint Abu Bakr As-Siddîq (may Allah be pleased with her). The Prophet (peace be upon him) married her in Mecca when she was six years old, three years before the Hijrah, and the marriage was consummated in Medina when she was nine years old. She was his favorite wife after Khadîjah (may Allah be pleased with her), and he called her Umm 'Abdullâh in compliance with her wish to be called by the name of her nephew, the son of Asmâ', because she loved him very much. When the Messenger of Allah (peace be upon him) died, she was eighteen years old, and she died forty years after his death. Around one thousand, two hundred and ten hadith are reported on her authority. Among her several outstanding traits is that she was one of the most generous people. Umm Dhar reported that Ibn Az-Zubair sent a sum of money to 'Âishah, which Umm Dhar thought was one or two hundred thousand. 'Â'ishah divided it between the people and then she spent her night after a fast without having a single Dirham left from that money. May Allah be pleased with her and make her be pleased.

Lessons Deduced

Juristic Lessons:

1. Considering an innovated matter as rejected in itself is a type of exaggeration. That is to say, the act is invalid and its innovator will gain no reward for it. He is only exhausting himself physically and wasting his time. Such deeds are like vowing to spend the night in worship or avoiding the shade while fasting; these deeds are invalid and thus the one who performs them should not expect any reward for this type of deed.

2. 'Innovation in religion' is a phrase used to describe whatever is in opposition to the Sunnah (the tradition of the Prophet (peace be upon him)). This is explained in a hadith recorded by Ad-Dârimy in his *Sunan*, in which Al-'Irbâd bin Sâriyah (may Allah be pleased with him) narrated, "One day the Messenger of Allah (peace be upon him) led us in prayer, and then faced us and gave us a lengthy speech at which eyes shed tears and hearts were afraid. A man said, 'O Messenger of Allah! It seemed as if that was a farewell speech, so what advice do you give us?' He then said, 'I enjoin you to fear Allah, and to hear and obey (your ruler) even if he is an Abyssinian slave, for those of you who will live after me will see great

disagreements. You must then follow my Sunnah and that of the Rightly Guided caliphs. Hold onto it fast, avoid new matters, for every new matter is an innovation in religion.'"[12] When the scholars define the meaning of the innovation in religion they define it according to the following aspects: whether it is secular or religious; obligatory or supererogatory; good or bad; attributed to action or inaction (i.e. doing or neglecting); in believing, saying, or doing; total or partial; or simple or complicated. Each of these criteria is applied in its appropriate situation.[13]

Fundamental Lessons:

The phrase, "which is not in harmony with the principles of our religion," means that it is something not decreed by Allah. This is evidence that forbidding new matters that resemble previously forbidden matters through analogy is not considered as an innovation in religion. An example of this is the case of forbidding wine, which was not originally forbidden in the Qur'ân or the Sunnah, but it is forbidden by analogy with alcoholic beverages, as both of them cause drunkenness. So this statement is evidence that such new judgments are neither adventitious in Islam nor innovated without reason. Ibn Hajar Al-'Asqalâny said, "Innovation is originally what is invented without a previous example." Ibn Rajab Al-Hanbaly defined it saying, "Innovation in religion is whatever is invented that has no origin in the rulings of Islam to verify it, but whatever has an origin in the rulings of Islam is not an innovation according to the law of Islam."

Social Lessons:

Western civilization always compliments itself on giving women their rights of freedom and learning but at the same time it insults this religion and accuses it of enslaving, disdaining, and keeping women ignorant. But has the western liberalization of woman accomplished anything other than liberating her from her honor and making her a common property for men? Have these women innovators managed to reach the high rank of the Mothers of the Believers? Have they reached the same position as Asmâ', Nafîsah, Sakînah, or Khawlah? Islam raised the position of women so high that one of them was the trustee of half of the revelation and a teacher for all mankind. Allah says,

﴿ وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ﴾

which means, "And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikmah (i.e. Prophet's Sunnah, legal ways, etc.)." (Al-Ahzâb, 33:34)

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1 Recorded by Ad-Dârimy, *Sunan Ad-Dârimy (The Hadith of Ad-Dârimy)*, vol. 1, p. 44, 45, ed. Dâr Ihyâ' As-Sunnah.

2 Such as these books: Professor 'Izat 'Atiyah, *Al-Bid'â: Tahdîdahâ wa-Mawqif Al-Islâm Minhâ (Innovation: Identification and Image in Islamic Thought)*, Ash-Shâtiby, *Al-I'tisâm (Holding Fast)*, and others.

Lessons for Da'wah (the Call to Islam)

Concerning this hadith, a caller should make known the differences between the Qur'ân as a divine book and other, earthly laws, constitutions, and judgments. Among several differences between the two is comprehensiveness. The Exalted says,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

which means, "This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." (Al-Mâ'idah, 5:3)

The Qur'ân is comprehensive, it does exclude anything that benefits and guides humanity in the two worlds, be it major or minor, without sufficient explanation. Thus, it does not need anyone to complete, add, or delete anything from it, even with the great differences in time and place. This is in contrast with earthly laws that are changed every now and then in order to suit the different times.

Hadith in Practice

We find a lot of similarities between the two 'periods of ignorance' (the first and the second) the pre-Islamic era and the era of the twentieth century. Nowadays innovations are regarded most of the time as being one of the signs of piety, and this has permeated in the most important creedal aspects until they have replaced many Sunan (acts sanctioned by the Prophet (peace be upon him)). But Allah has willed that His religion should be renewed and that the tradition of His Prophet should be revived. He enabled some of the sincere and righteous people to wipe away the traces of the dangerous ailments and remove the dust from the shining face of the Sunnah, so that this religion would appear to the whole world just as it was explained by the honest Messenger (peace be upon him), protected by his righteous Companions, and defended by fighters all over the earth. Of those defenders there are memorizers, knowledgeable jurists, orators, speakers, educators, and reformers. May Allah be merciful to all of them and may He make us benefit from their knowledge and guide us to follow the most correct of their reformative courses. Revival is spreading in many areas among the youth of the Islamic world, thanks to Allah, this is what we all wanted. My extreme eagerness, as a believer, prevents me from leaving this subject before mentioning two important notes in this respect:

Firstly, it is important to know the Islamic legal judgments, the various types of innovation in religion and their dangers, and know the arguments to refute them, and the necessity of fixing these arguments in the minds of the callers, especially those who forbid the wrong. An important element connected with knowing the Islamic legal judgments is to know the priorities while denying the innovations.

Secondly, in order to get rid of such innovations, it is necessary to be armed with wisdom and to be adorned with giving good advice in appropriate situations.

HADITH SIX

Abu 'Abdullâh, An-Nu'mân bin Bashîr (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying, 'Both the legal and illegal things are evident, but in between them there are doubtful things of which most people have no knowledge. So whoever saves himself from these doubtful things saves his religion and his honor, and whoever indulges in these doubtful things is like a shepherd who grazes (his animals) near the Himâ (private pasture) of someone else, and at any moment he is liable to go in it. (O people!) Beware! Every king has a Himâ and the Himâ of Allah on the earth is His Illegal (forbidden) Matters. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good, but if it is spoilt the whole body is spoilt, and that is the heart.'" (Recorded by Al-Bukhâry and Muslim)

About the Narrator:

He is An-Nu'mân bin Bashîr, the first child to be born to the Ansâr (Supporters) after the Prophet's migration to Medina. After his birth, he was brought to the Messenger of Allah (peace be upon him) who rubbed his palate with dates. He was a Companion and the son of a Companion (may Allah be pleased with them both).

Lessons Deduced

Creedal Lessons:

"Both legal and illegal things are evident," so whoever denies an established matter in the religion has apostatized from Islam, for example, anyone who regards wine or adultery as lawful or who forbids anything that has been declared lawful by the consensus of the scholars or permitted through their consensus.

Behavioral Lessons:

1. "So whoever saves himself from these doubtful things..." Faith continues to elevate a believer, taking him up to lofty degrees, until he avoids doing some of the lawful deeds in order not to slip into committing the illegal ones. Al-Hasan Al-Basry said, "We have seen people who were avoiding almost seventy lawful matters through their fear of committing that which is illegal.' The pious veracious Abu Bakr (may Allah be pleased with him) once vomited food of which he was not certain about its legality.

2. The correctness of deeds and sayings depend upon the correctness of the body, which depends upon the correctness of the heart. If this is spoiled, the whole body becomes spoiled. This spoiling begins with the smallest of sins. Ibrâhîm bin Adham said, "The heart of a believer is as pure as a mirror; when Satan whispers to him concerning anything, he can see it. And when he commits one sin, Allah puts a black spot in his heart. If Allah forgives him, He will erase this spot, but if he returns to the sin and does not repent, the number of black spots will be increased until his heart

becomes completely black. At that time, no advice will be useful for such hearts, as Allah says,

﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

which means, "Nay! But on their hearts is the Rân (covering of sins and evil deeds) that they used to earn." (Al-Mutaffifîn, 83: 14)

How similar hearts are to the land! That is why the Messenger of Allah (peace be upon him) mentions the heart and its conditions after the pastures, in order to give us a clear image of a good heart, which is like good fertile land. Allah says,

﴿وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا﴾

which means, "The vegetation of a good land comes forth (easily) by the Permission of its Lord, and that which is bad brings forth nothing but a little with difficulty." (Al-A'râf, 7: 58)

Juristic Lessons:

The parable given by the Messenger of Allah (peace be upon him) to illustrate the one who falls into suspicious matters is, "like a shepherd who grazes (his animals) near the Hîma (private pasture) of someone else." This reminds us of the judgment that Allah revealed to Sulaimân (Solomon, peace be upon him), as the Exalted says,

﴿وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿78﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا﴾

which means, "And (remember) Dâwûd (David) and Sulaimân (Solomon, peace be upon both of them), when they gave a judgment in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgment. And We made Sulaimân to understand (the case), and to each of them We gave Hukman (right judgment of the affairs and Prophethood) and knowledge." (Al-Anbiyâ', 21: 78-79)

Masrûq said, "The land in which the sheep had pastured was a vineyard and they ate everything, not leaving even a leaf or a bunch of grapes. When the owners came to complain to Dâwûd, he judged that the sheep should be given to the owners of the vineyard. But Sulaimân said, 'No, the sheep are to be given to the owners of the vineyard who may benefit from them, while the owners of the sheep are to take the vineyard, and restore and repair it until it returns to the condition it was in on the night before the sheep ate in it. Then, the sheep owners are to be given back their sheep and the vineyard owners are to be given back their vineyard." This narration is similar to something that was recorded by Ahmad and others, which was that Harâm bin Muhaisah reported, "The camel of Al-Barâ' bin 'Âzib entered a garden and spoiled it (i.e. ate everything in it). So the Messenger of

Allah (peace be upon him) judged that the owners of gardens should guard them by day, and whatever the livestock spoil during the nighttime was to be the responsibility of their owners."

Legal Principles Lessons:

1. "Both the legal and the illegal matters are evident." The scholars (may Allah have mercy on them) have disagreed on the definition of the legal and the illegal. Abu Hanîfah said, "The legal is what is lawful by evidence." Ash-Shâfi'y said, "The illegal is what is unlawful by evidence." I prefer the latter view because the scholars gave a rule that the basis of everything is that it is legal, while the illegal is the exception. Perhaps, this is evidenced in the hadith when the Messenger of Allah (peace be upon him) mentioned the legal matters first.

2. "But in between them there are doubtful things." Distinguishing between the legal and the illegal is considered a fundamental aspect when taking the responsibility of conveying and explaining the Qur'ân, which was the mission of the Prophet (peace be upon him). The Exalted says,

   ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

   which means, "And We have sent down to you the Book (the Qur'ân) as an exposition of everything." (An-Nahl, 16: 89)

   Mujâhid said, "'Everything' means every matter that they were either ordered to do or were forbidden from doing." Allah also said to the Prophet,

   ﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

   which means, "And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them." (An-Nahl, 16: 44)

   And just before the death of the Prophet (peace be upon him) Allah revealed,

   ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

   which means, "This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." (Al-Mâ'idah, 5: 3)

   Thus, legal matters are clear and obvious and illegal matters are not any less clear. Similarities or contradictions do not appear in the text, but maybe some of the rulings are similar, but they are not renowned among the scholars of Islamic law.

Social Lessons:

We have previously mentioned that the honor of man is what is affected by praise or criticism. This may be in what is related to himself, his predecessors, or his family. In this hadith, having a pure honor is connected with having a pure religion, which shows the great position of man's honor in Islam and the importance of preserving it from being impaired in any way. Islam saves it from backbiters, talebearers, slanderers, or those who call one another by hateful names. In Islam, it is forbidden to put oneself in a situation of doubt and suspicion that might arouse people's indulgence in idle talk, gossip, and to speak ill about him. Some of the pious predecessors said, "Whoever exposes himself to suspicion, is not to blame those who may be suspicious of him." Safiyyah (may Allah be pleased with her) went to visit the Prophet (peace be upon him) in the mosque while he was observing I'tikâf (seclusion in the mosque for worship) during the last ten days of Ramadân. She talked with him for a while, then she got up to return home and the Prophet (peace be upon him) accompanied her. When they reached the gate of the mosque, two men from the Ansâr (Supporters) passed them by. He said to them, "Do not run away! She is (my wife) Safiyyah bint Huyay." Both of them said, "Subhân Allah! (Glorified be Allah!), O Messenger of Allah! We can not think of you in any way except that which is good." The Prophet (peace be upon him) said (to them), "Satan reaches everywhere in the human body as the blood does (i.e. everywhere in one's body). I was afraid that Satan might insert an evil thought in your minds.'" Once Anas went to perform Friday prayer, but he discovered that the people had finished the prayer and returned. So he felt ashamed of himself and disappeared into a place where they would not be able to see him. Then he said, "Whoever is not shy in front of people is not shy in front of Allah." Furthermore, some scholars said, "If any scholar knows that something is lawful, but this is unknown to others, he will be putting himself in a bad position if he does it, as he will be risking that others will think ill about him. So he must not do this lawful matter, unless he has explained its lawfulness to them, in order to help them understand that he has only done this deed because he wanted to clarify to them that the deed was lawful."

Psychological Lessons:

The human soul is by nature a composition of several conflicting psychological faculties, as the Exalted says,

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾

which means, "And I swear by the self-reproaching Nafs (the soul, psyche, spirit, essence) (i.e. a believer)." (Al-Qiyâmah, 75: 2)

He also says,

﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾

which means, "(It will be said to the pious), "O (you) Nafs in (complete) rest and satisfaction!" (Al-Fajr, 89:27).

And says,

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ﴾

which means, "Verily, the (human) Nafs is inclined to evil." (Yûsuf, 12: 53)

Thus if a believer adheres to that which is lawful only, all his faculties will be calm and tranquil, but if he commits illegal deeds he will never feel peace in his soul, except in its baser level. Thus, his conscience will be pricking him, which is mainly the punishment of the good that cannot be content with the unlawful. In actual fact, keeping away from the doubtful matters is the most psychologically relieving factor, as it relieves the self from being reproached by its conscience. I wonder if the one who works hard spends his night in the same manner as a cheating thief. Does a murderer, for example, sleep like a pious person who fears Allah? Do liars feel the same tranquility as truthful people?

Political Lessons:

1. Prohibiting and permitting acts are from among the missions that are done exclusively by the Lord, the Exalted and Ever-Majestic, Who is the Only One Who is All-Aware of the nature of human soul, what benefits it, and what harms it. However nowadays we find some who give themselves the right to legislate, forbid, analyze, and even delete some of the Islamic legal rulings, distort them, or give false interpretations to them. By doing so, they are appointing themselves as gods, without declaring so of course. They may forbid whatever is unsuitable to their aims and interests and allow whatever pleases their lusts and pleasures. These descendants are following the saying of their predecessor, the tyrant Pharaoh.

   ﴿مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾

   This means, "I show you only that which I see (correct), and I guide you only to the path of right policy!" (Ghâfir, 40:29)

   As a result of the heavy oppressiveness of political tyranny and international pride, the so called Islamic nations fear the power of their rulers, emirs, and leaders more than they fear violating the limits set by Allah and His Sanctities. This fear has made Muslims forget the dignity that made Bilâl, 'Ammâr, and others not utter anything other than the words of monotheism while being whipped.

2. The mentioning of the heart and its importance after the mentioning of the king implies that the goodness in a society is according to the goodness of its ruler, and the goodness in the body is according to the goodness of the heart and vice versa.

Medical Lessons:

The correctness of the whole body both physically and mentally depends upon that of the heart. From the biological point of view, as long as the heart beats regularly

and does not stop pumping blood to all the cells of the body, the whole body will be in good health. But if there is a sudden stoppage in the heart or a disorder in its beats, the life of the human can be threatened, and the doctors know the great dangers of heart disease and the necessity of its treatment.

Lessons for Da'wah (the Call to Islam)

1. The human soul naturally acknowledges what is good and what is bad. By depending on his natural disposition, a caller has to reveal the harms of the illegal matters to alienate souls from doing them by using effective methods, and to explain the advantages of the legal matters in order to attract souls to follow his call.

2. The adulterer, thief, and the disobedient ones are victims of their lusts and the insinuations of Satan, who twists the facts and endears the illegal to mankind. Thus, it is our duty to help such people to fight Satan and not the other way around.

3. The callers are those who have a wide knowledge of the religion and who are well-versed in the rulings of Islamic law. They are not like the ordinary people who are not aware of the doubtful matters. If callers are ignorant of such matters they will not be secure from indulging in them, and if they do them openly this will be regarded as a ratification of their permissibility from those who followed them, and they will be criticized for them by those who are observing them.

Hadith in Practice

1. Nowadays, there are some among those who call themselves Muslims who believe that what is legal is that which power legalizes, and the illegal is that which power prohibits. So they collect money from all the different types of Ribâ (usury) like the usurious interests from the banks, exchanging currency using excess usury (i.e. not exchanging the same quantity of two items of the same type) with a delay in payment, and giving loans with interest. Such people do not recognize any limits for the lawful and the unlawful. I seek refuge with Allah from such people.

2. Some of the sophists have nothing to do except arguing over the doubtful matters without possessing the required knowledge. About those people Allah says,

   ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ﴾

   which means, "It is He Who has sent down to you (Muhammad) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm

(commandments, etc.), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say, "We believe in it; the whole of it (the clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding (interpretation from *Tafsîr At-Tabary*)." (Âl-'Imrân, 3: 7)

3. There are many people who are supposedly Muslims, but they commit sins and indulge in prohibited acts in public. They are even proud of violating the limits of Allah such as by abandoning the prayer, drinking intoxicants, taking drugs, not fasting during Ramadân, and so on. Another group do not like people to mention what Allah prohibited and what He permitted and become furious if this happens. Such group even cooperates with the enemies of Islam to suppress any voices, and dismiss and imprison anyone who is courageous enough to disagree with them. After that, they go to perform Friday Prayers at the end of every week. Glorified be Allah Whom there is neither might nor power except with Him!

HADITH SEVEN

Abu Ruqayyah Tamîm bin Aws Ad-Dâry (may Allah be pleased with him) narrated that, "The Prophet (peace be upon him) said, 'Religion is sincerity in advice.' Upon this we said, 'For whom?' He replied, 'For Allah, His Book, His Messenger, and for the leaders and the Muslims in general.'" (Recorded by Muslim)

About the Narrator:

Tamîm bin Aws Ad-Dâry was either named after one of his ancestors, or Ad-Dairy after a priory where he used to go to worship before he embraced Islam. His Kuniah (the name by which he was known as the father of his eldest child, usually the eldest male child) was after his only daughter Ruqayyah. He embraced Islam along with his brother Nu'aim in the ninth year. He was known as the monk of his age and the worshiper of Palestine. After he became a Muslim he used to spend many nights performing optional prayers and he was the first one to put lights in the mosque (may Allah be pleased with him).

Lessons Deduced

Creedal Lessons:

The first rule given by the Qur'ân is to give advice for the Sake of Allah, and the majority of verses are concerned with this rule. The Messenger of Allah (peace be upon him) continued to implant this in people's hearts for thirteen years. Allah says,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

which means, "And they were commanded not but that they should worship Allah and worship none but Him Alone (abstaining from ascribing partners to Him)." (Al-Bayyinah, 98: 5)

Among the ways of giving advice for the Sake of Allah is to advise of the Oneness of Allah, the Exalted and Ever-Majestic in His Essence and His Perfect Attributes. The one giving advice should neither associate anything as a partner with Allah, for example stones, trees, or clods of mud, nor seek guidance but from Allah. He should not seek a cure except from Allah and should only seek refuge with Allah. He should not associate others with Allah in worship, whether in a directly overt way or in an inconspicuous way, such as the ostentatious people and those who seek fame. Allah says,

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿2﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

which means, "So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and do not show-off, nor set up rivals with Him in worship). Surely, the religion (i.e. the worship and the obedience) is for Allah only." (Az-Zumar, 39: 2-3)

Social Lessons:

Advising Muslims generally, without exception, is by advising them of what can be useful for them in their worldly life and the afterlife. It is also achieved through helping them by fulfilling their needs, concealing their defects, defending their honor, removing harm from them, bringing about benefits, commanding them to do right, and forbidding them from doing wrong. All of this is the duty of a wise caller, an eloquent speaker, an educating teacher, a doctor, a worker working with his engines, a tradesman in his industry and with his inventions, a father with his family, a husband with his wife, a merchant in his store, a farmer on his farm, a student in his studies, school and college, a ruler with his responsibilities, and a manager with his administration.

Moral Lessons:

In general people should respect the scholars, hold them in the highest regard, and not violate the orders of Allah mentioned in the Qur'ân and Sunnah. They should not quarrel with them or contradict them, as some people like to do. They are the spiritual leaders and as such they are entitled to relate knowledge from the Messenger of Allah (peace be upon him) based on their understanding. Allah says,

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

which means, "It is only those who have knowledge among His slaves that fear Allah." (Fâṯir, 35: 28)

And says,

﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

which means, "Are those who know equal to those who know not?" (Az-Zumur, 39: 9)

The Messenger of Allah (peace be upon him), in order to explain to us what was morally necessary in respect of them, said, "and for the leaders and the Muslims in general" and did not say, "and for the Muslims in general," because the Muslims are the followers of their leaders. No nation can succeed while the people are insulting, disdaining, and ignoring their leaders. No one can ever insult someone revered by Allah through His Laws.

Cultural Lessons:

The advice for the Book requires the following:

a. Believing in the clear verses related to legal rulings, as well as the unclear.

b. Adhering to its judgments and laws.

c. Defending it against the distortions of those who try to falsify it. This will never be achieved while we do not really depend on the Qur'ân, we take it as a decoration for our rooms and boats, and seek refuge in it in the form of incantations. But if we study its sciences and understand its knowledge and

arts, this will be a guarantee for our development and we will be able to absorb the essence of our Islamic civilization. If we do this, our virtue will never be destroyed and the different fierce cultural and informational attacks will not continue to be leveled against us.

Political Lessons:

1. The advice regarding the leaders of the Muslims is achieved through obeying the rulers in what is right, as long as they obey Allah and His Messenger (peace be upon him). Allah says,

   ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ﴾

   which means, "O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority." (An-Nisâ', 4: 59)

   Al-Bukhâry recorded that Ibn 'Abbâs (may Allah be pleased with him) narrated, "This verse was revealed concerning 'Abdullâh bin Hudhâfah bin Qais bin 'Adiy. The Messenger of Allah (peace be upon him) sent him with an army unit (on a campaign) and appointed a man from the Ansâr (Supporters) as its commander, and he ordered them (the soldiers) to obey him. During the campaign, he (the leader) became angry with them and said, 'Did not the Messenger of Allah order you to obey me?' They said, 'Yes.' He said, 'I order you to collect wood.' Then he called for a fire to be kindled and said, 'I order you to throw yourselves into it.' A man among them said, 'We followed the Messenger of Allah (peace be upon him) to escape the Hellfire. Do not be hasty. Wait until we meet the Messenger of Allah (peace be upon him) and if he orders you to throw yourselves (into the fire) then throw yourselves into it.' They returned to the Messenger of Allah (peace be upon him) and told him what had happened. He said to them, 'If you had entered it (the fire), you would never have come out of it, for obedience is required only in what is good.'" 'Abdullâh bin 'Umar (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "A Muslim has to listen to and obey (the orders of his ruler) whether he likes it or not, as long as the orders do not involve him in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed, he should not listen to it or obey it."[14]

2. The advice for the leaders of the Muslims is also achieved through guiding them to follow the Laws of Allah, doing that sincerely, and guiding them if they stray from the divine rules. It was said that when Hârûn Ar-Rashîd came to power that he gathered the people in an open assembly. A mad man called Bahlûl came to him and said, "O Emir of the believers! Beware of bad companions and choose a good companion who will remind you of your responsibilities if you forget them and to consider them if you do not

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1 Recorded by Abu Dâwûd.

pay attention to them. This is for your own good and the good of the people. Increase your rewards by doing more good deeds like observing the fast, offering prayers, reciting (Qur'ân), and performing Hajj.

A man uttered a word in the presence of a ruler who followed it and filled earth with corruption. The Prophet (peace be upon him) said, 'A man may utter a word without thinking about it and it may cause him to fall into the Hellfire for (the distance covered in) seventy years.' O Emir of the believers! Do not be like the one about whom Allah says,

﴿وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ﴾

which means, "And when it is said to him, 'Fear Allah', he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!" (Al-Baqarah, 2: 206)"

So Hârûn said to him, "Tell me more.'" He said, "O Emir of the believers! Allah, the Exalted and ever Majestic bestowed upon you obedient people who will obey your commands, words, and orders so you can help them to follow the Orders of Allah and abstain from His Prohibitions, and give from this wealth to the widower, the orphan, the old man, and the wayfarer. O Emir of the believers! So and so told me that so and so narrated that the Messenger of Allah (peace be upon him) said, 'On the Day of Resurrection, when Allah gathers the previous and the later generations in one place, He will bring the kings and other rulers and say to them, "Did I not give you the authority over My Countries and provide you with the obedience of My Servants, not to collect money and gather men, but to gather them in obedience to Me and to carry out My Orders and Prohibitions and to support My Followers and humiliate My Enemies, and to support the oppressed ones against the oppressor?"' O Hârûn! Think about your answer when you are asked about the people in that situation, when you stand with your hands tied to your neck with the Hellfire before you and the angels of punishment surrounding you waiting for the Orders of Allah." So Hârûn wept much. Some of the people present said to Bahlûl, "You have made the Emir of the believers upset in his assembly." Hârûn said to them, "May Allah destroy you! The unfortunate one is the one whom you deceive and the fortunate one is the one whom you leave." Then Bahlûl went out.

Lessons for Da'wah (the Call to Islam)

1. Giving advice is difficult and few people accept it. So a caller should be wise when presenting advice and should call people to the Way of Allah with fair preaching, as Allah says,

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

which means, "Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching." (An-Nahl, 16: 125)

A caller must not take his decisions hastily or face his opponents roughly or rudely, as Allah says to the Prophet (peace be upon him),

﴿وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

which means, "And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs." (Âl-'Imrân, 3: 159)

2. The one who gives advice is not usually popular, because he is against base lusts and desires and because he speaks with the language of logic understood only by rational people. This is the way that reveals a true caller who calls only for the Sake of Allah, but the hypocrite wants nothing but to gather as many supporters and followers as he can, as having these people supporting him helps him to achieve his political and material aims. Many times we have heard about these plots, woven against the call for Islam, but which aim at destroying it. After the hypocrite reaches his aim, his supporters are the first thing that he sacrifices.

3. A caller should choose the right place, time, and situation to give his advice and speeches. He has also to choose his style and the correct expressions. Once it was said, "Advice when given in front of people is a scandal."

Hadith in Practice

1. Nowadays, a ruler is in dire need for someone to advice him honestly and sincerely, but instead he finds around him the flatterers who make it alluring for him to do illegal deeds and to desire wine and women. Some of them may even use him to achieve their own goals or to revenge their enemies. In this way, the alleged caller is in reality the one in the driving seat, steering according to his own desires.

2. The reason behind all that is that the rulers have banished the jurists and scholars and secluded them, so that their advice will not reach their ears. They may have put them in the prisons and jails.

3. Nowadays words prevail over deeds. There is no might and no power, except in Allah. The callers themselves are in need of advice more than the others. We find some callers who stand in front of the people making matters lawful and unlawful, preaching, advising, giving glad tidings, and warning until people start to weep and until their hearts are filled with submissiveness.

But once they leave the gathering, they leave their principles and words and start committing unlawful deeds and sins. We seek refuge in Allah. As Allah says,

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

which means, "Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture [the Tawrât (Torah)]! Have you then no sense?" (Al-Baqarah, 2: 44)

HADITH EIGHT

Ibn 'Umar (may Allah be pleased with them both) narrated that the Messenger of Allah (peace be upon him) said, "I have been ordered (by Allah) to fight against the people (polytheists) until they testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, and they offer the prayers perfectly and give the Zakâh. So if they perform that, then their lives and property are protected from me, except in accordance with Islamic law and their reckoning will be by Allah, the Exalted." (Recorded by Al-Bukhâry and Muslim)

About the Narrator:

He is the Companion 'Abdullâh bin 'Umar bin Al-Khattâb and his father was a Companion also. We discussed him earlier, but we can mention some of his traits here. Ibn 'Umar (may Allah be pleased with him) narrated, "If a man saw a dream during the lifetime of the Prophet (peace be upon him), he would narrate it to the Prophet (peace be upon him). I wished to see a dream and narrate it to the Prophet (peace be upon him). At the time I was a young unmarried man who used to sleep in the Mosque. I dreamt that two angels took me and went towards Hellfire which was built all around like a built well and it had two pillars like those of a well. There I saw some people whom I knew. I started saying, 'I seek Refuge with Allah from the Hellfire! I seek Refuge with Allah from the Hellfire!' Then another angel met the other two and said to me, 'Do not be afraid.' I narrated my dream to Hafsah who narrated it to the Prophet (peace be upon him). He said, 'What an excellent man 'Abdullâh is if only he would observe the night prayer.'" (Sâlîm, the sub-narrator said, "Abdullâh used not to sleep at night, but very little hence forward.") (Recorded by Al-Bukhâry and Muslim)

Lessons Deduced

Creedal Lessons:

1. "And their reckoning will be by Allah." Allah is the only One who knows what is hidden in the souls, who knows the secrets, and manages the destinies of His Creatures. If He wishes He punishes them and if He wishes He forgives them.
2. "Until they testify." The Testimony of Faith should be based on conviction and strong belief. It is not enough to just imitate the creedal matters without knowing the general evidences about what the Rights of Allah, the things forbidden on His Behalf, and the lawful things. Ibn 'Arafah pointed out three views concerning the imitator:
    a. He is a believer and not a sinner, even if he did not seek the evidence.
    b. He is a believer, but sinner if he had the ability to learn the evidences and did not do so.

c. He is a disbeliever.

Then he said, "The majority of scholars and researchers agreed that imitation is not enough in creedal matters."

3. "I have been ordered (by Allah) to fight against the people (polytheists) until...and they offer the...and give Zakâh..." Does this mean that we have to fight with one who abandons the prayer and that he is a disbeliever and shall dwell forever in the Hellfire? This is the view of Al-Mu'tazilah who consider that the one who commits any of the grievous sins as a disbeliever, but by saying so they oppose the Sunnis who believe that if anyone among the believers dies while he is a sinner, without repenting, his matter is for Allah to judge. We should not judge him to be in the Hellfire or in Paradise, but that he is under the Will of Allah. If Allah wills He will forgive him with His Grace and if He wills He will punish him with His Justice. Whatever his punishment is he will not dwell forever in the Hellfire because he died as a believer, but his eternal abode will be Paradise after having been purified from his sins. He is not to be judged as a disbeliever for having committed any of the grievous sins.

Juristic Lessons:

We deduce some of the most important judgments from this hadith among which are:

1. A hypocrite who, although he is a disbeliever, claims to be a Muslim in order to protect himself and his money, his accounting with Allah will be hard. Allah says,

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

which means, "When the hypocrites come to you (O Muhammad), they say, 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed." (Al-Munâfiqûn, 63: 1)

The good treatment by the Prophet (peace be upon him) of 'Abdullâh bin Ubay in treating him as a Muslim, not as a disbeliever or an apostate, even though he was a hypocrite, shows that a hypocrite is to be treated by Muslims in this life as a Muslim and not as a disbeliever. This is taken from what Al-Bukhâry recorded. 'Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Now we judge you by what we see of your deeds."

'Abdullâh bin 'Ady bin Al-Khiyâr reported that a man from the Anṣâr (Supporters) told him that he went to the Prophet (peace be upon him) and asked his permission to kill a man from among the hypocrites. So the Prophet (peace be upon him) said, "Does he testify that there is no god but Allah?" He said, "Yes, but he does not truly believe in it." The Prophet said, "Does he perform the prayers?" He said, "Yes, but he does not truly believe

in praying." So he said, "Those are the ones that Allah has forbidden us from killing."[15]

2. "I have been ordered (by Allah) to fight against the people (polytheists) until they testify...and they offer the..." We will mention here the judgment on fighting anyone who abandons offering the prayer or any other obligatory act of the requirements of Islam, whether it is an individual or a group of people:

   First: Whoever abandons offering the prayer, while believing in its obligation, out of laziness is asked to perform it and will be given plenty of time to do so. He should be asked repeatedly and be threatened with beating. If he refuses, the ruler should leave him for some time, enough to perform one Rak'ah (unit of prayer) with two prostrations, after that he will be killed according to the prescribed penalty. The funeral prayer will be prayed for him, led by an ordinary man, and he is to be buried in a Muslim graveyard.

   Second: Whoever withholds the paying of Zakâh (obligatory charity), while believing in its obligation, it will be taken from him by force and he is to be disciplined for not paying it.

   Third: Any group that agrees on ceasing to offer the prayer or pay Zakâh must be fought. It was proven that when the Prophet (peace be upon him) wanted to fight any nation he used to wait until the morning. If he heard the sound of the Adhân (call to prayer), this was evidence that they had embraced Islam, otherwise he would fight them. Allah says,

   ﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾

   which means, "But if they repent and perform As-Salât (the prayer), and give Zakâh, then leave their way free." (At-Tawbah, 9: 5)

Judicial Lessons:

"Their lives and property are protected from me, except in accordance with Islamic law." Islam saved the lives of those mentioned above. It also saved their property from being taken, except if there was an Islamic right. Examples of these rights are: retaliation for lives and injured body parts, stoning or lashing, cutting off the hand of a thief, taking money for things that have been broken or to be used as blood-money, etc. But is it our right to prove the need for this penalty by using force, torture, or threats? It was mentioned in *Al-Mudawwanah* that Sahnûn reported from Mâlik (may Allah be merciful to him). "I said, 'If anyone confesses to being guilty (of a crime) that requires a legal punishment after being threatened, tied up, beaten, or imprisoned, is it right to execute the prescribed penalty on him?' Mâlik said, 'Anyone who confesses his guilt after being held under such threats will not be punished. Threatening, tying up, warning, imprisoning, and beating are all methods

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1 Recorded by Imam Ahmad in his *Musnad*.

of intimidation to me...' Then Sahnûn said, 'If he was beaten and threatened and he confessed, and then the corpse or the stolen object was found, is the prescribed penalty necessary for what he had confessed to and was found?' He replied, 'I would not execute the prescribed penalty on him until he confessed by himself, without being afraid of any threat.'"[16]

Lessons for Da'wah (the Call to Islam)

1. A caller to Islam should fight for the Sake of Allah, the Exalted and Ever-Majestic, and never for himself or to revenge to himself. He is to fight if any of the Sacred Rights of Allah are violated, and then he will not be afraid of the reproaches of any accusers.

2. The call to Islam is not a system aiming to observe people's moves, seeking to know their secrets, and calling them to account. The accounts will be done by Allah. Allah says,

   ﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ﴿21﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾

   which means, "So remind them (O Muhammad (peace be upon him)), you are only a one who reminds. You are not a dictator over them." (Al-Ghâshiyah, 88: 21-22)

3. "Except according to Islamic law." Nowadays, false accusations against innocent Muslims prevail and as do the use of legal opinions as a way to kill some Muslim groups and take their lives and money. Such false accusations, like apostasy, atheism, and deserting the Muslim community, are done these days as a means to shed blood and kill innocent people. Sometimes there are personal motivations, such as to bring victory to oneself, an opinion, a way, a notion, or a movement. We are faced with those who observe great men and search for their written or spoken slips to use them against them, to turn people away from them. Their accusations even reach to the great martyrs of this Faith, to whom we owe all reverence and respect. It was recorded in Al-Bukhâry and Muslim that Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated that Khâlid bin Al-Walîd asked the permission of the Prophet (peace be upon him) to kill a man. The Prophet (peace be upon him) said, "No, he might be among those who observe the prayer." Khâlid said, "How great is the number of those who observe the prayer and profess with their tongues what is not in their hearts?" Upon this the Messenger of Allah (peace be upon him) said, "I was not ordered to pierce through the hearts of people, nor to split their bellies (insides)." I advice all faithful callers to save the nation from slipping into this dangerous pit, into which many groups have fallen because they did not understand or value the words of the Messenger of Allah (peace be upon him) in the following hadith. Ibn 'Umar (may Allah be pleased with

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2 *Al-Mudawwanah*, vol. 14, p. 93.

him) narrated that the Messenger of Allah (peace be upon him) said, "If a man says to his brother, 'O disbeliever!' Then surely one of them draws it on himself. If it is as he said (then the disbelief of the man is confirmed, but if it is not true) then it will return to him (to the man who labeled his Muslim brother)."[17] Abu Qilâbah (may Allah be pleased with him) reported that Thâbit bin Ad-Dahhâk (may Allah be pleased with him) told him that he gave the Messenger of Allah (peace be upon him) the pledge of allegiance under the tree (at Al-Hudaibiyah). The Messenger of Allah (peace be upon him) said, "Whoever swears by a religion other than Islam (i.e. if somebody swears by saying that he is a non-Muslim, e.g. a Jew or a Christian, etc.), if he is telling a lie he is really so, if his oath is false. Whoever commits suicide with the aid of something, he will be tortured with it on the Day of Resurrection. A person is not bound to fulfill a vow about a thing that he does not possess, and if somebody curses a believer, then his sin will be as if he murdered him. Whoever accuses a believer of disbelief, it is as if he killed him. Whoever kills himself with something, he will be tortured with that thing on the Day of Resurrection."[18]

Hadith in Practice

1. Many innocent people die nowadays because of the injustice and tyranny that is prevailing in our time. The only beneficiaries of these things are the enemies of Islam and the Muslims. They aim at weakening the Muslims, destroying their power, winning victory for the polytheists, reviving their economy, and creating a good demand for their weapon stocks. Take as an example the bloody wars that took place and continue to do so between brothers and neighbors, as happened in the South of Yemen in 1986 when twelve thousand Muslims were killed. Were these rivers of blood spilt to save Al-Aqsâ Mosque from the Zionists or were they spilt to liberate one hand span of the usurped lands? It was for neither of these things, and the examples are numerous and dangerous. On the other hand, we rarely find a married man being stoned to death for having fornication nor do we find a killer who is put to death, except if it is for publicity or spite.

2. Abu Bakr and 'Umar (may Allah be pleased with them both) argued regarding fighting the withholder of Zakâh and regarding their understanding of this hadith, "I have been ordered (by Allah) to fight against the people (polytheists)." Both of them stated their opinions with their evidence until Abu Bakr convinced 'Umar with his view, to which Allah had guided him. The story is recorded by Al-Bukhâry and Muslim. It is also mentioned in the different biographies with no mention of forcing, threatening, or imprisoning. Abu Hurairah (may Allah be pleased with him) narrated, "When the Messenger of Allah (peace be upon him) died and Abu

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[3] Recorded by Mâlik, Al-Bukhâry, Muslim, Abu Dâwûd, and At-Tirmithy.

[4] Recorded by Al-Bukhâry, Muslim, Abu Dâwûd, At-Tirmithy, An-Nasâ'y, Ibn Mâjah, and Ahmad.

Bakr was elected to be the caliph after him, some of the Arabs reverted to disbelief. 'Umar said to Abu Bakr, 'How dare you fight the people when the Messenger of Allah (peace be upon him) said, "I have been ordered to fight the people until they say, 'None has the right to be worshipped but Allah.' And whoever says, 'None has the right to be worshipped but Allah' saves his property and his life from me, unless he deserves a legal punishment and his account will be by Allah!"' Abu Bakr said, 'By Allah, I will fight him who discriminates between Zakâh and the prayer, for Zakâh is the compulsory right to be taken from property by Allah. If they refuse to give me even a tying rope that they use to give to the Messenger of Allah (peace be upon him), I will fight them for withholding it.' 'Umar said, 'By Allah! It was nothing, except that I saw that Allah had guided Abu Bakr to the fight, and I came to know for certain that it was the truth.'" This incident amazes the world that brags about freedom and the systems calling for democracy, according to its own rules. The historical stance taken by the first caliph, Abu Bakr As-Siddîq against the apostates and the withholders of Zakâh clearly showed the traits of the great leading personality that he was endowed with. He was one of the most important figures in Islam from whom leaders should take inspiration for firmness. Where are the Muslim leaders today? Those who come from the Khartoum conference and go to the conferences that seek the Zionists' pleasure. May such a leader perish!

HADITH NINE

Abu Hurairah 'Abdur-Rahmân bin Sakhr (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying, 'Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily, the people before you perished because of their excessive questioning and disagreeing with their prophets.'" (Recorded by Al-Bukhâry and Muslim)

About the Narrator:

He is 'Abdur-Rahmân bin Sakhr. The Messenger of Allah (peace be upon him) called him Abu Hurairah (Father of the Kitten) when he saw him carrying a cat in his sleeve. He embraced Islam on the day of (the Battle of) Khaibar and he participated in it, along with the Messenger of Allah (peace be upon him). Then he stayed with him constantly craving for knowledge, and this was why he memorized so many of the hadith. He died in the year 57 A.H. (after the Hijrah (emigration) to Medina) at the age of seventy-eight.

Occasion of the Hadith:

Some narrations give the occasion of this hadith as narrated by Abu Hurairah (may Allah be pleased with him) as follows: "The Messenger of Allah (peace be upon him) gave us a speech saying, 'O you people! Hajj has been enjoined upon you, so perform Hajj!' Thereupon, a man said, 'O Messenger of Allah! Every year?' The Messenger of Allah (peace be upon him) kept silent until the man repeated his question three times, then the Messenger of Allah (peace be upon him) said, 'If I say, "Yes," it will be obligatory and you will not be able to conform to it.' Then he said, 'Leave me (do not ask me concerning) what I have left you (have not said). Verily, the people before you perished because of their excessive questioning and disagreeing with their prophets. When I command you to do something, you should do it to the best of your capacity, and when I forbid you from doing something, then you should leave it." In another narration, the following Qur'ânic verse was revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾

which means, "O you who believe! Ask not about things which, if made plain to you, may cause you trouble." (Al-Mâ'idah, 5: 101)

Lessons Deduced

Juristic Lessons:

Making things easy and facilitating them are among the most important characteristics of the Sharî'ah (Islamic law). Allah, the Exalted says,



which means, "And has not laid upon you in religion any hardship." (Al-Hajj, 22: 78)

The Sharî'ah, therefore, is compatible with human ability and endurance and does not burden or frustrate anyone. That is so because as Allah says,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

which means, "Allah burdens not a person beyond his scope." (Al-Baqarah, 2: 286)

The commandments and duties progress from something easy to something even easier in accordance with every individual's capability. For instance, purification is the basis of the religion. If a person wants to pray but they cannot perform ablution due to of lack of water or a prohibition from using it, the person is able to take a lighter judgment, which is At-Tayammum (dry ablution), i.e. purification with dust.

The mitigations are even clearer in prayer and other acts of worship as well, and you can search in the references for this information.

Social Lessons:

"Avoid that which I forbid you to do." Avoidance here does not only mean to refrain from doing what is forbidden, but to avoid everything that leads to it as well. As for example with adultery, it is forbidden to come close to it, i.e. by touching, whispering, being alone with a person whom it is lawful to marry, glancing, etc. Allah says,

﴿وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

which means, "And come not near to unlawful sexual intercourse. Verily, it is a Fâhishah (i.e. anything that transgresses its limits (a great sin)), and an evil way (that leads one to Hell unless Allah forgives him)." (Al-Isrâ', 17: 32)

Avoiding unlawful things and the ways that lead to them cuts off the roots of crime in the Muslim society, and this is what Islam tried to uproot before its growth. This way we secure the spiritual, social, and moral stability. We will then insure our honors against backbiting, talebearing, and defamation, and our wealth against theft

and seizure, and we will feel that our honor, souls, and our selves are safe.[19]

Historical Lessons:

"Verily the people before you perished." This statement points to the importance of studying the history of individuals, nations, and countries in order to avoid a downfall and to be able to follow their route toward civilization. Allah says,

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[1] For more information, see, *Mâdhâ Khasiral 'Âlam Bil-Inhitât Al-Akhlâqy (What the World has Lost by the Decline in Morals).*

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ﴾

which means, "Indeed in their stories, there is a lesson for men of understanding." (Yûsuf, 12: 111)

Therefore, we should continually look to the history of the preceding nations, and study the causes of their decline and the extinction of their civilizations, despite all the progress they had achieved and the developments they had accomplished in the economic, military, and constructional fields. The Glorious Qur'ân urges us to do this in many verses. Allah says,

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ
وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

which means, "Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves." (Ar-Rûm, 30: 9)

And He says,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِرَمَ ذَاتِ الْعِمَادِ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ
وَفِرْعَوْنَ ذِي الْأَوْتَادِ الَّذِينَ طَغَوْا فِي الْبِلَادِ فَأَكْثَرُوا فِيهَا الْفَسَادَ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ﴾

which means, "Did you (O Muhammad) not see (think about) how your Lord dealt with the (people of)'Âd? Who were very tall like lofty pillars, the like of which were not created in the land? And (with) the (people of) Thamûd, who cut (hewed) out rocks in the valley (to make dwellings)? And (with) Fir'awn (Pharaoh), who had pegs (that he used to torture men by binding them to them)? Who did transgress beyond bounds in the lands (in the disobedience of Allah). And made therein much mischief. So your Lord poured on them different kinds of severe torment." (Al-Fajr, 89: 6-13)

He also says,

﴿وَجَاءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً﴾

which means, "And Fir'awn (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin, And they disobeyed their Lord's Messenger, so He punished them with a strong punishment." (Al-Ḫâqqah, 9: 10)

And He says,

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾

which means, "And Allah puts forward the example of a township (Mecca), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad) which they (its people) used to do." (An-Nahl, 16: 112)

Among the reasons why Allah destroyed the Children of Israel are that they used to argue with their prophets and struggle with their scholars. As they said to Mûsâ (Moses, peace be upon him),

﴿أَرِنَا اللَّهَ جَهْرَةً﴾

which means, "Show us Allah in public." (An-Nisâ', 4: 153)

They also said,

﴿اجْعَل لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ﴾

which means, "O Mûsâ (Moses)! Make for us an Ilâhan (a god) as they have Âliha (gods)." (Al-A'râf; 7: 138)

The story of the Cow serves as an example of their stubbornness and argumentativeness. Allah says,

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾

which means, "And (remember) when Mûsâ (Moses) said to his people, 'Verily, Allah commands that you slaughter a cow.' They said, 'Do you make fun of us?' He said, 'I take Allah's Refuge from being among Al-Jâhilûn (the ignorant or the foolish)." (Al-Baqarah, 2: 67)

Educational Lessons:

The nature of questions differs according to the psychology, thoughts, aims, and culture of the inquirer. Some of the aim of question may be to:

1. Learn or try to gain knowledge about the judgments regarding acts of worship and religious duties, such as performing ablution, prayer, sale, purchase, marriage, or divorce. The inquirer usually is someone who does not know these things or who is not sure about their judgments. Here asking is obligatory as Allah says,

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾

which means, "So ask the people of the Reminder (Scriptures – the Tawrât (Torah), the Injîl (Gospel)) if you do not know." (Al-Anbiyâ', 21: 7)

2. Increase one's knowledge in the religion, not only concerning the acts of worship and dealings, but also about the judgments and legal opinions. Some other reasons are to refute opponents, to disprove slanders, to reduce suspicions to nothing in order to let the truth triumph, to reduce falsehood to nothing, and to clarify the Islamic law. This is a collective duty, i.e. if the religious students do it, the rest of the nation will not be questioned about it. Allah says,

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

which means, "And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (the Islamic) religion, so that they may warn their people when they return to them, and that they may beware (of evil)." (At-Tawbah, 9: 122)

3. Debating and arguing with the intention of embarrassing the scholars. Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾

which means, "O you who believe! Ask not about things which, if made plain to you, may cause you trouble." (Mâ'idah, 5: 101)

This is according to the following ways:

a. Supposing a state of inability and anticipating what does not often happen. A man asked Ibn 'Umar (may Allah be pleased with him) about the touching of the Black Stone. Ibn 'Umar said, "I saw the Messenger of Allah (peace be upon him) touching and kissing it"." The man said, "But if there were a throng and the people overpowered me (what should I do"?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw the Messenger of Allah (peace be upon him) touching and kissing it."20

Someone told me that he attended a lesson about purification. One of the attendees asked the Sheikh a hypothetical question, and it was as if he had been preparing the question all through the lesson. It was, "What is the judgment for a person who wants to purify himself with water, but he has not any water except in a

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[2] Recorded by At-Tirmidhy.

well with a small opening that is only big enough for his impure hand?"

b. The question may be about something that has not happened and there is no intention to do it. Once the Companions asked the Messenger of Allah (peace be upon him) saying, "We are going to meet the enemy tomorrow, but we do not have long knives with us, what should we slaughter them with then, canes?"

   The question could just be out of idle curiosity. This was why many of the Companions and Followers hated to ask about incidents that had not happened and would not answer when asked about them. Ibn 'Umar (may Allah be pleased with him) said, "Do not ask about what has not happened, for I heard 'Umar cursing the questioner of what has not happened"." When Zaid bin Thâbit was asked about something, he used to say, "Has it happened?" and if they said, "No," he would say, "Leave it until it happens." Masrûq said, "I asked Ubay bin Ka'b about something and he said, 'Has it happened yet?' I said, 'No,' he then said, 'Leave us in peace until it happens and when it does, we will do our best to give you our opinion.'" Ash-Sha'by said, "'Ammâr was asked about a question and he said, 'Has that happened yet?' They said, 'No.' Then he said, 'Leave us until it happens, and when it does, we will do our best for you.'"

c. The question may be about the meaning of the Qur'ânic verses that are not entirely clear. Allah says about those people,

   ﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ﴾

   which means, "It is He Who has sent down to you (Muhammad) the Book (this Qur'ân). In it are verses that are entirely clear; they are the foundations of the Book (and those are the Verses of Al-Ahkâm (commandments, etc.), Al-Farâ'id (obligatory duties) and Al-Hudûd (legal laws for the punishment of thieves, adulterers, etc.)); and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings." (Âl-Imrân, 3: 7)

   That is why a group of the earlier scholars hated asking about the meaning of similar Qur'ânic verses. Imâm Mâlik (may Allah be merciful to him) was asked once about the following verse,


﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

which means, "The Most Beneficent (Allah) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty)." (Tâ-Hâ, 20: 5)

He said, "We know what is meant by He "rose over," but the way this is done, we do not know. However, we are required at the same time to believe in it, and inquiring about it is a (groundless) innovation in the religion, and I find that you are an evil man. Drive him out of here (addressing his students)."

Medical Lessons:

"Avoid that which I forbid you to do..." Doctors stress that prevention is better than cure and we strongly believe that every unlawful thing that our Lord forbade has great harm and subsequent dangers. Sometimes scientists learn about these dangers and sometimes they do not. Sometimes the laboratories discover them and at other times the equipment and the microscopes fail to find them. Thus, our abstaining from drinking alcohol; committing adultery, homosexuality, and lesbianism; eating pork, dead animal, or blood; taking drugs; etc. is a form of prevention from the dangers of syphilis and AIDS and all the deadly diseases that these forbidden deeds cause.

Lessons for Da'wah (the Call to Islam)

1. A caller to Islam should be firm in terms of keeping himself away from the forbidden things and in observing the limits set by Allah, and he should get angry when they are violated. He should not overlook those who neglect them or do not take them seriously, no matter what their status or class may be. Unfortunately, we find (some) great scholars and men of legal opinion being hard and strict on those who steal openly. However, those who steal when no one is watching and those who plunder the wealth of the nation are not treated accordingly. Either those scholars are among the ones who pray for them to remain in power and be blessed, or they are among those who invoke Allah saying, "O Allah! Make our leader a good person and our citizens good ones."

   I remember with bitterness what I read about the killing of the martyr Sayyid Qutb (may Allah be merciful to him). The protocol of the execution required that one of the Sheikhs should come to instruct him the Testification of Faith before the judgment was carried out. The honorable scholar came without fear or shame to tell the martyr, "Say, 'There is no god but Allah and Muhammad is the Messenger of Allah.'" Sayyid turned to him and looked at him in a pitiful way, and then he said to him, "Even you were brought here to conclude the acts of the play! There is no god but Allah...We are being executed for its cause." May Allah be merciful to him.

2. A successful caller is the one who considers people's abilities. He does not make things difficult for them or drive them away from their religion by his

strictness by leaving out the concessions of Allah and relying on the determinations.

Hadith in Practice

1. Mention of avoiding the unlawful things is preceded by mention of performing the religious duties. Whoever claims to be among those who observe the prayer and fast, as is the case nowadays with some Muslims, and then when they are alone they transgress the prohibited things and make mischief everywhere, such person is surely not following the example of the Prophet (peace be upon him) in anything.

2. The numbers of those who are talkative, impudent, and conceited have increased in our time. They memorize some controversial issues to argue, seek fame, and enjoy being triumphant and not in the cause of clarifying the truth. Mu'âwiyah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) forbade captious questions.[21] Al-Awzâ'y explained this as meaning about the controversial issues. Al-Hasan said, "The most evil people are those who search for evil issues in order to confuse people." Al-Awzâ'y said, "Verily, when Allah wants to deprive a person from the blessing of knowledge, he makes him speak captiously, and I find that they are the least learned people." Ishâq bin 'Îsâ said, "Imâm Mâlik used to say, 'Dispute and heated argument over knowledge takes away its light from the heart of a man.'" Wahb said, "I heard Imâm Mâlik saying, 'Dispute over knowledge hardens the heart and brings about grudges.'"

3. It is very regretful that those who are related to Islam disagree so much that a difference in opinion has become a disagreement. Differences in opinion have been adopted for the sake of multiplicity and not for variety. Therefore, the statement of our Prophet (peace be upon him) about those who were before us has proven to be true about us, "Verily the people before you perished because of their excessive questioning ."

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[21] Recorded by Imam Ahmad.

HADITH TEN

Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Verily! Allah is Good and He therefore accepts only that which is good. And Allah commands the believers as He commands the Messengers by saying,

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾

which means, 'O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.], and do righteous deeds.' (Al-Mu'minûn, 23: 51)

And He says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

which means, 'O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with." (Al-Baqarah, 2: 172)

He (the Prophet, peace be upon him) then made mention of a person who travels widely, his hair is disheveled and he is covered with dust. He (this person) lifts his hand toward heaven (and thus makes the supplication), 'O Lord, O Lord,' whereas his diet is unlawful, his drink is unlawful, his clothes are unlawful, and his nourishment is unlawful. How then can his supplication ever be answered?" (Recorded by Muslim)

About the Narrator:

We have mentioned a brief account of him earlier, but there is no harm in mentioning some of his outstanding traits here. His name in the pre-Islamic era was 'Abd-Shams or 'Abd-'Amr. He narrated a total of five thousand, three hundred and forty-six hadith. It was reported that Abu Hurairah (may Allah be pleased with him) once said, "People say that Abu Hurairah has transmitted so many hadith from the Messenger of Allah (peace up upon him); (bearing in mind) Allah is the Great Reckoner. They also say, "Why do the Muhâjirûn (Emigrants) and the Ansâr (Supporters) not narrate as many hadith as he does? I will tell you why. My brothers Al-Ansâr were busy looking after their properties, while the Emigrants were busy trading in the markets. So, I used to be present [with the Prophet (peace be upon him)] while they (i.e. the Emigrants and the Ansâr) were absent, and I used to remember while they forgot (hadith). One day the Messenger of Allah (peace be upon him) said, "Whoever spreads his sheet until I finish this statement of mine and then gathers it to his chest, will never forget anything of my statements." So I spread my gown which was the only garment I had, until the Prophet finished his statement and then I gathered it to my chest. Since then I have not forgotten (any of his hadith) until this day."

Lessons Deduced

Creedal Lessons:

"Verily! Allah is Good and He therefore accepts only that which is good."

a. Allah, the Exalted, is far above all blemishes. Glorified and High be our Lord from nonexistence, destruction, extinction, need, resemblance to His creatures, partnership with anyone, disability, aversion, ignorance, death, deafness, muteness, and blindness. It is impossible for any of these things to occur to Allah, as all the attributes of perfection are inherent in Him.

b. Allah only accepts good deeds. For He says,

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

which means, "To Him ascend (all) the goodly words, and the righteous deeds exalt it." (Fâtir, 35: 10).

A 'righteous deed' is that in which two elements should exist:

Firstly: It should be in accordance with the laws of Islam and not contradict any of its fundamentals.

Secondly: It should be done with the sincere intention of seeking the Countenance of Allah, the Exalted. Thus, the heart of the one doing the deed should not bear any traces of hypocrisy nor should he be seeking any repute, otherwise he will be intending other than seeking the Countenance of Allah, the Exalted and Ever-Majestic. This being the case the deed will not be regarded as a righteous one.

Behavioral Lessons:

Allah the Exalted says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

which means, "O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with." (Al-Baqarah, 2: 172)

a. Thus whoever wants to attain psychological serenity and an elevation of his soul should start from the beginning of his life, i.e. from his early childhood, eating that which is lawful, so that his organs may grow and his body may be nourished with only lawful food. This will save his heart from ever becoming hardened, instead his soul will be purified and his organs will be motivated to perform whatever is good. It is narrated in a hadith that Mûsâ (Moses, peace be upon him) passed by a man who stood beseeching and imploring (Allah) for a long time, while looking at Mûsâ. So Mûsâ said, "O Lord! May You answer Your servant?" Whereupon Allah, the Exalted, inspired him saying, "O Mûsâ! If he was to cry until his body ailed or raise his hands until he reached heaven, I would not answer him."

He (Mûsâ) said, "O Lord! Why is that?" He said, "Because what is in his belly, on his back, and in his house are unlawful."'

b. The one who has attained the lofty rank of carefully guarding himself gives up worldly pleasures and many of their lawful matters, not to mention their unlawful matters Also. This is in an endeavor to empty his belly, as the saying goes, "Gluttony takes away intelligence." By adhering to this, he would be following the Prophetic hadith in which the Prophet (peace be upon him) said, "We are people who do not eat except when we are hungry, and when we eat, we never eat our fill."

Juristic Lessons:

"Verily! Allah is Good and He therefore accepts only that which is good."

a. A believer can not get closer to his Lord through a sinful act or through unlawful money gained from theft or usury (interest). Moreover, it is undesirable to give poor quality food in charity, or anything whose legality is doubted, as Allah the Exalted says,

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾

which means, "And do not aim at that which is bad to spend from it..." (Al-Baqarah, 2: 276)

This is in addition to the fact that giving charity from money that is clearly illegal is unacceptable. Ibn 'Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Neither does Allah accept a prayer without purification nor does He accept charity from ill-gotten gains."[22] Al-Imâm Ahmad, may Allah be merciful to him, recorded in his *Musnad* a hadith in which Ibn Mas'ûd (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, 'If a servant (of Allah) earns unlawful money and spends from it, it will never be blessed, and if he gives charity from it, it will never be accepted, and if he leaves it behind (when he dies), it will be his victuals in the Hellfire. Allah does not erase a bad (deed) with a bad (deed), but He erases a bad (deed) with a good (one). Verily, wickedness does not erase wickedness." Ibn 'Abbâs (may Allah be pleased with him) was asked about one who used to perform work in which he oppressed others and took money unlawfully, and then he repented and used his unlawful money to perform Hajj, free slaves, and give in charity. He said, "Verily, wickedness does not expiate wickedness." (i.e. good deeds carried out using unlawful money are not accepted by Allah).

But how can the repentance of a usurper, a usurer, or their like be accepted? Should they repent by disposing of all their money or just the amount of unlawful money that they took?

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[22] Recorded by Muslim.

In *Tafsîr Al-Qurṯuby (Al-Qurṯuby's Interpretation of the Glorious Qur'ân)*, our scholars said, "As to the one who possesses unlawful money and wants to repent, if he took it in the form of usury (interest), he has to return it to the person from whom he took it, and he has to look for this person if he is not present. If he resigns himself to being unable to find him, he should give the money in charity. If he took the money unjustly, he has to do the same for the one whom he wronged. If he can not distinguish the lawful from the unlawful in his property, he should be as careful as he can about the amount which he should return. In order to make sure that what is left is entirely his, he should return the money from the actual money that he took to the one whom he thinks he wronged or from whom he took the usurious interest. If he is unable to find the person, although he has tried, he should give the money in charity. If he has taken so much money unjustly that he cannot give it all back, his repentance is that he should give up all that he possesses to the poor or in whatever way serves the Muslims, but he should keep the amount that will just suffice him to be properly dressed for prayer and to meet his everyday needs, as this is the amount which he should take from others if he does not have it.[23]

b. The Messenger of Allah (peace be upon him) mentioned a person who travels widely and his hair was disheveled and he was covered with dust. From among the long journeys for worship is the journey for Hajj. Can Hajj be valid if made with unlawful money? The scholars of the religion disagree about one who travels for Hajj and similarly about one who performs prayer while wearing a stolen garment. Can these obligatory acts of worship be accepted from them or not?

   Most of the scholars say that the Hajj will suffice, but the person is sinful. Sheikh Khâlîl says in this concern, "He has done a good deed with that which is unlawful, but he has disobeyed Allah."

   Ibn Al-'Araby says, "Whoever fights in the Cause of Allah on a stolen horse shall have the reward of his martyrdom and the sin of his misdeed."

c. The phrase, "He (this person) lifts his hand toward heaven..." is an indication of the praised type of supplication which comprises the following: seeking the lawful, never asking for the unlawful, having a purified soul and heart, being sure that Allah will answer, beginning the supplication with praising Allah and extolling Him, and sending peace and blessings to the Prophet (peace be upon him).

Social Lessons:

"Verily! Allah is Good and He therefore, accepts only that which is good."

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[23] *Tafsîr Al-Qurṯuby (Al-Qurṯuby's Interpretation of Glorious Qur'ân)*, vol. 3, p. 237.

Thus, a true Muslim has to be good in his work and in dealing with his fellow Muslims, so he should not utter anything except that which is good, for he knows the power of words and what it results from them. Allah, the Exalted, says,

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿24﴾ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿25﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ﴾

which means, "See you not how Allah sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the Leave of its Lord and Allah sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability." (Ibrâhîm, 14: 24-26)

Thus, he is not to accompany or associate with people, except those who are good and righteous, for the Messenger of Allah (peace be upon him) said, "A person follows the religion of his companion, so every one of you should be careful about whom he associates with." And there is also the old saying, "Birds of a feather flock together."

A good righteous believer should neither choose a pretty woman of inferior descent as a wife nor should he choose a very rich woman who has no morals, for his choice reflects his reality and directs the destination of his children. Allah, the Exalted, says,

﴿الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

which means, "Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Karîm (generous provision i.e., Paradise)." (An-Nûr, 24: 26)

The Exalted also says,

﴿وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا﴾

which means, "The vegetation of a good land comes forth (easily) by the Permission of its Lord, and that which is bad, brings forth nothing but a little with difficulty." (Al-A'râf, 7: 58)

Political lessons:

a. "And Allah commands the believers as He commands the Messengers." This is so with regard to the prophets and messengers, so what about the rulers? Both rulers and subjects are equal as regards lawful and unlawful matters, thus, subjects can not be ordered to do something from which their ruler was exempted. A ruler is no more privileged than his subjects, unlike the way some of the rulers think nowadays who take their subjects as servants and their wealth as spoils. They are lawmakers whose slogan is always "You are obliged to do such and such" and not that "We are obliged to do such and such," and "This is ours not yours, we have all the rights and you have all the obligations." Thus, in most cases the rulers do not feel what their people are suffering because they never descend from their high ivory towers to share in their interests and feelings. It was said that the wife of the king of France, Louis XIV, looked down at the demonstrating masses from the Palace of Versailles and asked about the reason behind their coming out. She was told that it was because of their hunger [due to a lack of bread]. She said, "Feed them cake!"

b. If the ruler or one of his deputies took from the Muslims' treasury what he had no right to take, and then he gave from it in charity, or built a mosque, or did any thing else for the benefit of Muslims, Ibn 'Umar regarded such person as an extortionist, even if he gave all that he had taken in charity. Such a judgment was given on 'Abdullâh bin 'Âmir, the ruler of Basra. When the people gathered around him while he was dying, praising him, and mentioning his righteousness and piety, Ibn 'Umar was silent. He was asked to say something, so he related the hadith that says, "Allah does not accept charity out of ill-gotten gains." Then Ibn 'Umar said to him, "You were the governor of Basra."

It was also narrated that when Ibn 'Âmir asked Ibn 'Umar about freeing slaves with money taken illegitimately from the Muslims' treasury, he said, "You will be just like a man who steals some of the camels reserved for Hajj and uses them fighting in the Cause of Allah. Do you think that this act will be accepted?" Some of the strict scholars of the religion like Țâwus and Wahîb bin Al-Ward used to avoid utilizing what such rulers built. As for Al-Imâm Ahmad (may Allah be merciful to him), he permitted the use of the public utilities that they built, like the mosques, bridges, and mills, for these were built with the money taken for the land taxes and tolls. But when it was known for certain that the rulers had built such utilities from unlawful funds, like that of unlawful taxes, extorted money, and the like, the use of such utilities should be avoided. Perhaps Ibn 'Umar disapproved of their taking the money for themselves, claiming that what they did with it after that was to give in charity. Therefore, this is exactly like extortion, and similarly it explains why some scholars disapproved of the rulers building mosques.[3]

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[3] Adopted from *Jâmi' Al-'Ulûm wal-Hikam (A Collection of Knowledge and Wisdom)*, p. 94.

Economic lessons:

The verse,

﴿كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

which means, "Eat of the lawful things that We have provided you with." (Al-Baqarah, 2: 172) and indicates that one should eat moderately from the lawful things without excessiveness or miserliness. Such excessiveness is that which we now see during the mealtimes in Ramadân, especially at the tables of the elite and the upper class, who spend much on their decoration and appoint the best of chiefs to prepare different food. All of these extravagances are wasted. At the same time, surrounding the spoiled rulers there are oppressed starving people, and none among the influential or religious scholars dare to remind the rulers of the verses of the All-Knower and the All-Aware, specifically the verses,

﴿وكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

which means, "and eat and drink but waste not by extravagance," (Al-A'râf, 7: 31); and

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

which means, "And those, who, when they spend are neither extravagant nor miserly, but take a middle (way) between those (extremes)." (Al-Furqân, 25: 67); and

﴿إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ﴾

which means, "Verily, squanderers are brothers of the Shayâtîn (devils)." (Al-Isrâ', 17: 27)

Such people always use the following verse as an excuse,

﴿كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

which means, "Eat of the lawful things that We have provided you with." (Al-Baqarah, 2: 172)

The enormous economic catastrophes from which we suffer are all part of our enemies' plan, which is executed by our leaders and which aims at holding this Muslim nation hostage for its daily bread.

Medical Lessons:

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

This means, "Eat of the Tayyibât [all kinds of Halâl (legal) foods which Allah has made legal (meat of slaughtered edible animals, milk products, fats, vegetables, fruits, etc.] (Al-Mu'minûn, 23: 51)

a. What is important in eating is not the quantity, as many people think, but rather the quality. Healthy food that contains proteins and vitamins is enough to provide the body with its strength and vigor. Eating excessively causes many dangerous diseases, with obesity being the main medical problem of our modern age. The starches and fats that do not convert into calories are stored and are turned into tens of kilograms of fat. An obese person is unable to work or even move and his heart becomes strained. Medical and health research has failed to solve this great problem, which has now become an obsession, especially for many girls. But if they would all only seek medical advice from this honorable verse,

﴿كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

which means, "Eat of the lawful things that We have provided you with." (Al-Baqarah, 2: 172) and also in the Prophetic traditions related to this subject, they would be secure from the dangers that they have indulged in and from what they are afraid of.

Al-Miqdâm bin Ma'dy Karib (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying, "No human being has ever filled a container more evil than his belly. It is enough for the son of Adam (i.e. any human being) to have few morsels to keep him strong. If he can not do but (eat more than) this, he should make a third (of his stomach) for food, a third for drink, and a third for breathing.'"[4] Abu Juhaifah (may Allah be pleased with him) narrated, "I once ate Tharîd made of bread and meat, then I went to the Prophet (peace be upon him) and I kept belching. Whereupon he (the Prophet, peace be upon him) said, 'O you! Spare us your belching, for verily, the most satiated people in this life are the hungriest of them on the Day of Resurrection.'"[5] It was narrated that 'Â'ishah (may Allah be pleased with her) said, "The first affliction that happened to this nation after its Prophet (i.e. after his death) was satiety; for verily when people filled their stomachs, their bodies became fat, their hearts weakened, and their whims went to extremes."[6]

b. "And his nourishment is unlawful."

The unlawful is of two kinds, the inherently unlawful and the incidentally unlawful, the latter being what is illegally taken as in theft, usurped property, bribery, and the like. In other words, it is whatever leads to an inherently unlawful matter. We return to the inherently unlawful and say

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[4] Recorded by At-Tirmidhy, who regarded it as a good hadith.

[5] Recorded by Al-Hâkim, who said that it has an authentic chain of transmission.

[6] Recorded by Al-Bukhâry, *Kitâb Ad-Du'afâ' (Book of the Weak)* and by Ibn Abu Ad-Dunyâ, *Kitâb Al-Jû' (Book of Hunger)*.

that the purpose behind its prohibition by the jurists is its inherent harm; like for example eating dead animals, drinking alcohol, and many other matters that are related to preserving the five necessities, i.e. the body, the lineage, the property, the intellect, and the religion. Most of the unlawful foods, if not all of them, contain toxins or dangerous microbes that cause a disturbance in the body or damage to one of its systems, and they also cause many lethal diseases which baffle the physicians. However, I do not see this as a suitable place for discussing this in detail.

Lessons for Da'wah (the Call to Islam)

1. A true caller to Islam, whenever he orders people to do anything, begins by doing it himself; because although words may be more eloquent, deeds are much more effective. That is why Ja'far As-Sâdiq (the Good Pleasure of Allah be upon him) used to say, "Be silent callers to Islam." The fifth rightly guided Caliph, Ibn 'Adul-Azîz, used not to ask people to do something until he went to his family and exhorted them to do it before anyone of his subjects. Allah, the Exalted, condemns the acts of the callers who do not perform what they call people to do through saying,

   ﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

   which means, "Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the Tawrâh (Torah))! Have you then no sense?" (Al-Baqarah, 2: 44)

   In our hadith, the chosen Messengers (peace be upon them all) were all commanded with the same orders that we were commanded with, they even had other additional specific obligations.

2. A caller should present his call properly; he must know what is to be given first and what is to come last. He always has to derive his ideas and principles from the Qur'ân, and to provide proofs of his truthfulness from its honorable verses. This requires him to be a memorizer of the Glorious Qur'ân, or at least to learn by heart the verses that concern every subject that he deals with. The public often disrespect an eloquent orator who confuses the Qur'ânic verses or who can not read them properly, and under these circumstances he may be subject to criticism or objection. This happened once when an instructor recited a verse that he had not memorized, one of those who had been praying stood up to correct his error and scolded him. The instructor was shocked and could not but admit that he had memorized only one section of the Qur'ân. At that moment, the audience lost their respect for him, and one of them said, "If he has not memorized the Book of Allah, was he teaching us his own book all this time?"

Hadith in Practice

1. "Verily! Allah is Good and He therefore accepts only that which is good." As for what some ignorant and misled people practice of heresies and superstitions which have no authority from Allah, they can not be called acts of goodness. Any word or deed that contradicts the honorable tradition of the Prophet (peace be upon him) can not be called an act of goodness.

2. In spite of the lofty status of the prophets and the messengers and the dignified position that they occupy in the Sight Allah, they were ordered to follow the same commands as their followers. The Messenger of Allah (peace be upon him) used to perform the five obligatory prayers just as we do and fast the month of Ramadân just as we do. So how can some of the Sufi sheikhs nowadays be privileged over other people and even over the chosen righteous messengers (peace be upon them all)?

   When will you imposters [as2]be ashamed of yourselves?

3. We are afflicted in the present time with the spread of usury (interest) in numerous ways. For example, there is the usurious interest given by banks in the Arab and Islamic countries, which not many Muslims feel any harm in accepting. Some of them may philosophize and spend it on building mosques, schools, and different charitable projects. We say to such people, "Verily! Allah is Good and He therefore, accepts only that which is good." Another aspect of usury nowadays is the loans given to farmers, workers, and craftsmen that are to be repaid by many times their worth. These are also of the unlawful money for which the repeated performance of Hajj or successive Rak'ahs (i.e. units of prayer) can never atone.!

HADITH ELEVEN

Abu Muhammad Al-Hasan bin 'Aly bin Abu Tâlib, the grandson of the Messenger of Allah (peace be upon him) and his beloved (may Allah be pleased with them) said, "I memorized from the Messenger of Allah (peace be upon him) his saying, 'Forsake whatever raises your doubts (i.e. as to whether or not the matter is lawful) for that about which you are certain.'" (Recorded by At-Tirmidhy and An-Nasâ'y. At-Tirmidhy regarded it as a good authentic hadith.)

About the Narrator:

He is Al-Hasan bin Imam 'Aly (may Allah be pleased with them). He was called Abu Muhammad and was born during Ramadân in the third year after the Hijrah. He was murdered by poisoning in Medina in the year 50 A.H. when he was forty-seven years old.

One of his outstanding traits was demonstrated in the hadith in which Abu Bakrah (may Allah be pleased with him) narrated, "Once the Prophet (peace be upon him) brought Al-Hasan out and took him up the pulpit along with him. He looked to the people and then looked at him repeatedly saying, 'This son of mine is a Sayyid (i.e. chief) and I hope that Allah will help him to bring about a reconciliation between two Muslim groups.'"[24] Al-Barâ' (may Allah be pleased with him) narrated, "I saw the Prophet (peace be upon him) carrying Al-Hasan on his shoulder saying, 'O Allah! I love him, so please love him.'"[25] 'Uqbah bin Al-Hârith (may Allah be pleased with him) narrated, "I saw Abu Bakr (may Allah be pleased with him) carrying Al-Hasan on his shoulders and saying, 'Let my parents be sacrificed for your sake! (You) resemble the Prophet (peace be upon him) and not 'Aly,' and 'Aly was smiling."[26]

Lessons Deduced

Social Lessons:

1. The above hadith demonstrates the great position of Al-Hasan (may Allah be pleased with him) in his grandfather's heart. This great love on the part of the Prophet (peace be upon him) nullified a pre-Islamic rule and a false custom that in addition to the early Arabs' contempt for their daughters, they also used to ignore their children to the extent that they would not go near them.

2. This hadith is considered as a basic rule in any social dealings, as well as in any economic transactions too. For example, if anyone has doubts about a

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1 Recorded by Al-Bukhâry and At-Tirmidhy.
2 Recorded by Al-Bukhâry, Muslim and At-Tirmidhy.
3 Recorded by Al-Bukhâry.

person who wants to marry his daughter or to take a loan from him, it is safer for him to forsake a dealing that raise his doubts and keep to that about which he is certain.

Political Lessons:

A Muslim ruler should be very careful about his enemies' attempts to make him slip and issue rulings or decisions, or do something that may raise the doubts of his subjects about him. He must be clear in all his dealings with his subjects, in order not to give his enemies any chance to use any of the unclear matters against him and also against Islam. Al-Hasan bin 'Aly, the chief of the youth in Paradise (may Allah be pleased with him), gave up the caliphate to Mu'âwiyah (may Allah be pleased with him), in spite of his relationship to the Prophet (peace be upon him) and his efficiency in ruling, and in addition to the fact that he had been recognized as the caliph by forty thousand Muslims. In spite of all these matters, he gave up the caliphate to prevent the bloodshed of Muslims, unite them, and prevent any sedition. Had he not done so, grave matters would have occurred and it would have been said that he loved power whatever the consequences were.

Lessons for Da'wah (the Call to Islam)

1. What is really important is not the amount that you memorize, even if this is thousands of hadith and tens of Qur'ânic verses, but rather their application in everyday life. Nowadays there are some people who embody the following verse exactly,

   ﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾

   which means, "The likeness of those who were entrusted with the (obligation of the) Tawrâh (Torah) (i.e. to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is that of a donkey who carries a huge burden of books (but understands nothing from them)." (Al-Jumu'ah, 62: 5)

2. In our call to Islam, we do not seek any money or power. We have given ourselves and whatever we own to Allah, the Exalted and Ever-Majestic. We are only calling to renew our understanding of the religion and to apply its just rulings in all the areas of our life, the economic, educational, cultural, and social areas. It does not matter to us who is the ruler, as long as he follows the Orders of Allah, declares that he will never be loyal to the enemies, and we can see that he is really honest. The best example to follow in this respect is that of Al-Hasan bin 'Aly (may Allah be pleased with them) at the time of political disputes.

3. When a caller chooses a different juristic view that disagrees with the adopted doctrine, without explaining his reasons and evidences, he is subjecting himself to doubts and losses. An example for this is when he performs the prayer to greet the mosque during the Friday sermon in the presence of people who follow the Maliky School of jurisprudence. By doing so he will lose his status and standing among the people.

Hadith in Practice

1. Nowadays there are those who do not refrain from being alone with a woman who is lawful for him to marry, and they are not ashamed to be alone with her in an office or in any other place, on the pretext of consultation or studying, for example. Such situations raise doubts and suspicions about them.

2. It has become a common belief among the Muslim students studying abroad that not asking about the kind of meat presented to them makes the meat lawful. I believe that this is not in any way related to Islamic jurisprudence, because the method used for slaughtering nowadays does not comply with the rulings of slaughtering in Islamic law. In addition, the slaughtered animals are not from the animals belonging to the people of the Scriptures.

HADITH TWELVE

Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Among (the good deeds leading to) perfecting one's Islam is forsaking that which does not concern him.'" (Recorded by At-Tirmidhy and others who said it was a good hadith.)

About the Narrator:

The narrator is 'Abdur-Rahmân bin Sakhr (may Allah be pleased with him) who was like a walking encyclopedia of the Sunnah. He said, "I used to call my mother to embrace Islam when she was a polytheist. One day, I called her but she told me things about the Messenger of Allah (peace be upon him) that I hated. I came to the Messenger of Allah (peace be upon him) crying and I said, 'O Messenger of Allah! I used to call my mother to embrace Islam and she used to decline. I called her today, so she told me things about you that I hated. (Please) supplicate Allah to guide her.' Thereupon he (peace be upon him) said, 'O Allah! Guide the mother of Abu Hurairah to the right path.' I came out happy at the Prophet's supplication and when I came near to the door, my mother heard the noise of my footsteps and she said, 'Abu Hurairah! Wait.' I heard the sound of running water. She took a bath and put on a dress and quickly covered her head with a headdress and opened the door and then said, 'I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger.' I went back to the Prophet (peace be upon him) and (this time) I was shedding tears of joy. I said, 'O Messenger of Allah! I have some good news, for Allah has responded to your supplication and He has guided Abu Hurairah's mother to the right path.' He praised Allah and extolled Him and uttered good words. I said, 'O Messenger of Allah! Pray to Allah that He may instill my love and that of my mother also in the believing servants and let our hearts be filled with their love.' Upon which he said, 'O Allah! Let there be love for these servants of yours (i.e. Abu Hurairah and his mother) in the hearts of the believing servants and let their hearts be filled with the love of the believing servants.' No believer was ever born who heard of me and who saw me who did not love me."

Lessons Deduced

Social Lessons:

Concerning oneself with matters that are of no importance to oneself, such as other people's flaws, their personal affairs, or defects, only leads to quarrels, disputes, and to the severing of social ties. There is an old saying that states, "Whoever interferes in that which is of no concern to him will hear that which will not please him." In order to avoid all of these troubles, the Prophet (peace be upon him) calls us to completely forsake things that do not concern us and to maintain our interested in important Islamic matters instead. In Ibn Hibbân's *Sahîh*, it is recorded from Abu Dhar (may Allah be pleased with him) that the Prophet (peace be upon him) said, "It was (written) in the Scripture of Ibrâhîm (Abraham, peace be upon him), 'A wise person who is not mentally disordered has to assign his time: (i) time to invoke his

Lord, (ii) time to call himself to account, (iii) time to contemplate the creation of Allah, the Exalted and Ever Majestic, (iv) and time assigned to fulfill his (worldly) need for food and drink. A wise person is not to depart from three (matters): (i) equipping himself for the Hereafter (ii) taking an occupation to earn living (iii) and enjoying himself by lawful means only. A wise person also has to be aware of using his time acceptably, by only being concerned with his own business, and keeping his tongue (from uttering sinful words). Whoever counts his words among his deeds, his words will be reduced to only the matters which concern him.'" Anas bin Mâlik (may Allah be pleased with him) narrated, "A man from the Companions of the Prophet (peace be upon him) died. A man said, 'Have the glad tiding of entering Paradise.' The Messenger of Allah (peace be upon him) said, '(You said that) while you do not know. He might have talked about matters that did not concern him or he might have been miserly in that which was more than his need.'"[27]

Moral Lessons:

Islam as a religion pays great attention to moral aspects. In fact, all its rulings are founded on the adherence and preservation of Islamic morals, and curiosity and love of prying into everything degrades one's moral values and demeans human dignity, and reduces one's reputation in society.

Psychological Lessons:

The one who forsakes that which does not concern him lives in a great psychological comfort that allows him to sleep, eat, drink, and enjoy himself peacefully; while the one who seeks to know about matters that do not concern him lives in continuous unrest and in a state of permanent inquiry. He is always asking questions that he cannot find answers to such as: What kind of relationship is there between those people? What are the marital and financial conditions of so and so? Where did he get that money from? Why does so and so look happy today? And he never finds the answers that give him peace and rest.

Economic Lessons:

This hadith exhorts us to spare no effort in trying to improve the Islamic economic situation. This can be done through two main resources:

1. Manpower: This should not be wasted on unimportant matters.
2. Time: Life is short and every minute of life is to be used in such a way that benefits the individual, his dependents, and his society.

Lessons for Da'wah (the Call to Islam)

The mission of a caller to Islam is to give information about the Messenger of Allah (peace be upon him) and to guide, advise, and teach people, as this is considered to be a trust that is laid upon his shoulders. Thus, he has to keep away from the

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[27] Recorded by At-Tirmidhy

markets and gatherings where people dive into idle talk, except if he refutes what they are doing and calls them to Allah.

HADITH THIRTEEN

Abu Hamzah Anas bin Mâlik (may Allah be pleased with him), the servant of the Messenger of Allah (peace be upon him) narrated that the Prophet (peace be upon him) said, "None of you will have faith until he loves for his (Muslim) brother what he loves for himself." (Recorded by Al-Bukhâry and Muslim)

About the Narrator:

He is Anas bin Mâlik Al-Ansâry from the tribe of Al-Khazraj. The Prophet (peace be upon him) gave him the name Abu Hamzah. It was said that the reason behind this name was that he used to harvest a legume called Hamzah and the Prophet (peace be upon him) saw him doing that so he called him by that name. He served the Prophet (peace be upon him) for ten years during which the Prophet (peace be upon him) never said any harsh word to him, and he never asked to him why he had done something or why he had not done something else.

He died in the year 90 A.H. in Basra and he was the last of the Companions to die there (may Allah be merciful to him). He narrated, "The Prophet (peace be upon him) visited us and there was no one else (in the house) but myself, my mother, and my mother's sister Umm Harâm. My mother said to him, 'Messenger of Allah! Here is your little servant, invoke the blessings of Allah upon him.' He prayed for me (that I should be bestowed with) every good and this was what he (said) at the end of what be supplicated for me, 'O Allah, increase his wealth and progeny, and confer blessings (for him) in (each one of) them.'" (Recorded by Muslim)

He also narrated, "My mother came to the Messenger of Allah (peace be upon him) and she prepared my lower garment out of one half of her headdress and (with the other half) she covered my upper body. She said, 'O Messenger of Allah! Here is my son Unais [an Arabic grammatical form meaning little Anas], I have brought him to serve you. Invoke the blessings of Allah upon him.' Thereupon, he (the Prophet) said, 'O Allah! Increase his wealth and progeny.'" Anas said, "By Allah, my fortune is huge and my children and grandchildren now number more than one hundred!"

He narrated, "The Messenger of Allah (peace be upon him) passed (by our house), and when my mother Umm Sulaim heard his voice, she said, 'O Messenger of Allah! Let my father and mother be sacrificed for you! Here is Unais (and requested him to invoke the blessings of Allah upon me).' So the Messenger of Allah (peace be upon him) invoked three blessings upon me. I have seen (the results) of two in this very world (in regard to my wealth and progeny) and I hope to see (the result) of the third one in the Hereafter."

He narrated, "The Messenger of Allah (peace be upon him) came to me once when I was playing with my playmates. He greeted me and sent me on an errand and I was delayed in returning to my mother. When I came to her she said, 'What detained you?' I said, 'The Messenger of Allah (peace be upon him) sent me on an errand.' She said, 'What did he ask you to do?' I said, 'It is something secret.' Thereupon she said, 'Then, do not divulge the secret of the Messenger of Allah

(peace be upon him) to anyone.' Anas said, 'By Allah, if I were to divulge it to anyone, I would have divulged it to you, Thâbit!'"

Thâbit said, "Anas said to me, 'O Thâbit! Take (knowledge) from me, and you will never take from anyone who is more trustworthy than me, as I took it from the Messenger of Allah (peace be upon him) who took it from Jibrîl (Gabriel) who took it from Allah, the Exalted.'" (Recorded by At-Tirmidhy)

Lessons Deduced

In this hadith, the word 'love' does not denote only having good strong feelings toward others, but also taking benevolent initiatives that prove the sincerity of this sentiment between brothers in the religion. We should draw many benefits from this hadith.

Creedal Lessons:

What is negated in the hadith is perfection of faith, and the negation of attaining its truth and limit. Faith has many graded ranks as clarified by the Messenger of Allah (peace be upon him) in different hadith. He (peace be upon him) said in one of them, "Faith has over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path."

Social Lessons:

a. The universality of Islam. Islam is not a tribal, sectarian, or a racially based religion. It extends throughout the human existence of this universe. It can neither be hindered by geographical boundaries, languages, or doctrines. It addresses humanity at large and creates brotherhood between its individual members through clarifying its advantages and general characteristics. The Exalted says,

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

which means, "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another." (Al-Hujurât, 49: 13)

He also says,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ﴾

which means, "O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)." (An-Nisâ', 4: 1)

And in a hadith the Messenger of Allah (peace be upon him) said, "You are all the sons of Adam, and Adam came from dust."

b. Loving to do good for all human beings. Good here is a collective noun that comprises all acts of obedience and legal deeds in this life and in the

Hereafter. Every believer wishes to have good health and an abundance of wealth and he wishes the same for his Muslim brothers in humanity. This is why he does not steal their property through falsehoods, envy them, or hurt them with his tongue in their absence.

He also loves to be among the happiest people on the Day of Resurrection. On this day, there will be no happiness except for those who possess firm faith and do righteous deeds.

This is why he always seeks to guide humanity toward the ways to enter Paradise and avoid the Hellfire, as much as he can. This may cause him to sacrifice all he possesses, even if he has to sacrifice his own self for the sake of this cause.

Some pious predecessors said, "The people who love for the Sake of Allah see with the Light of Allah and sympathize with the sinners. They hate their evil deeds, feel pity for them, and give them advice about their deeds, for they fear that their bodies will very likely to be cast down into Hellfire."

c. Islam does not allow any Muslim to be a passive member in his community and not make any positive contribution to the people with whom he is interacting. Even if he obliged to be in such a position, he must make sure that he does not harm others.

Psychological Lessons:

Whoever follows this hadith, his good side will stand firmly in front of evil insinuations, it will fight the selfish human soul and its dominance. At such a time, the person will not be living and working solely for himself.

Political Lessons:

1. A Muslim likes to live in peace and security, and he wishes the same for all humanity, and by feeling this he is applying the loftiest teachings of his religion. As for those who pretend to be merciful and kind toward young animals, we see them seeking to induce wars and competing in manufacturing the most dangerous of weapons, the most powerful, and the quickest in annihilation.

2. One of the great examples of loving the same goodness for others as oneself is what was recorded by Muslim. He relates that Abu Dhar (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said to me, 'O Abu Dhar! I see that you are weak and I love for you what I love for myself. Do not be in authority (even) over two people and do not manage the property of an orphan.'"

Economic Lessons:

The Messenger (peace be upon him) said that true faith can never be found in the heart of the one who sleeps at night with a full stomach while his neighbor is hungry. A true believer is one who dislikes leaving his brothers subject to hunger, because he dislikes that for himself. Moreover, in the ages of enlightenment a

Muslim preferred his brother in Islam to himself to the extent that he would offer him the morsels that he was badly in need of himself.

Creating this type of altruism contributes to the revival of a deteriorating economic situation in society. Contrary to this, we find thousands and thousands of tons of essential foodstuffs being thrown into the sea in western countries. All the surplus products that are in excess of the need of the country are destroyed. This is happening at a time when such countries are completely aware of the regular statistics that record the destruction of millions of people as victims of hunger and illness in the developing countries of Asia and Africa.

There are also some of the oil countries that deposit the money gained from oil revenues in western banks, and this amount is more than the three times the amount of the Arab nations debts. If Muslims are doing that, none can ever blame their enemies.

Lessons for Da'wah (the Call to Islam)

1. Although Islam is a religion originally revealed in the Arabic language, its principles and concepts are universal. The call to Islam is not limited to a specific group of people, as Allah says,

    ﴿حم ﴿1﴾ تَنزِيلٌ مِّنَ الرَّحْمَٰنِ الرَّحِيمِ ﴿2﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ﴾

    which means, "HâMîm. [These letters are one of the miracles of the Qur'ân, and none but Allah (Alone) knows their meanings.] A revelation from Allah, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; A Qur'ân in Arabic for people who know." (Fussilat, 41: 1-3)

    He also says,

    ﴿حم ﴿1﴾ وَالْكِتَابِ الْمُبِينِ ﴿2﴾ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾

    which means, "HâMîm. [These letters are one of the miracles of the Qur'ân, and none but Allah (Alone) knows their meanings]. By the manifest Book (that makes things clear, i.e. this Qur'ân). We verily, have made it a Qur'ân in Arabic, that you may be able to understand (its meanings and its admonitions)." (Az-Zukhruf, 43: 1-3)

    And He says,

    ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

    which means, "Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad (peace and blessings upon him)) that he may be a warner to the 'Alamîn (mankind and jinn)." (Al-Furqân, 25: 1)

An example that shows the universality of Islam is in the gathering of Bilâl Al-Habashy (from Abyssinia), Salmân Al-Fârisy (from *Persia)*, and Suhaib Ar-Rûmy (from Byzantium) in Medina under the banner of Islam, in spite of the differences in the color of their complexions, their cultures, and their languages. In spite of huge cultural differences, all civilizations melt within the civilization of Islam and strong evidence of Islam's universality was that it gathered together people from all the continents known at that time.

2. In his call to Islam, a caller should focus on two essential areas which are:

   a. The creedal area, as it is the base for any other aspect.

   b. The social and moral area which is based upon the former. Having morals without a creed is like a plant that has branches without roots, while having a creed without morals is just like a tree without fruits.

Hadith in Practice

The concept of human brotherhood is near to extinction nowadays, not to mention the Islamic one. This is happening in an age in which all bonds are being violated. In addition, the disease of selfishness has spread and egoism has predominated. This has resulted in igniting destructive wars and disputes that leave behind thousands of victims. Those who cause such wars are follow the slogan, "Me first, and then anything else."

HADITH FOURTEEN

Ibn Mas'ûd (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'It is not permissible to take the life of a Muslim except in one of three (cases); the married adulterer, a life for a life, and the one who deserts his Islam (apostates) and abandons the community.'" (Recorded by Al-Bukhâry and Muslim)

About the Narrator:

The narrator is Abu 'Abdur-Rahmân 'Abdullâh bin Mas'ûd (may Allah be pleased with him). He is the son of Ghâfil bin Habîb bin Shamkh bin Fâr bin Makhzûm bin Sâhilah bin Kâhil bin Al-Hârith bin Tamîm bin Sa'd bin Hudhail bin Mudrakah bin Iliâs. The tribe of Mudrakah is also among the ancestors of the Prophet (peace be upon him), as he was not from the Quraish. His mother was from Banu Al-Hudhail, a sub-branch of his father's tribe.

Ibn Masûd emigrated to Medina and then to Abyssinia and he offered the prayer in the direction of the two Qiblas (i.e. before and after its diversion). He was a slim, short man, his full height being that of a tall man sitting. He died in the year 32 A. H. and at the time he was over sixty years old. He was buried in Al-Baqî' (the graveyard of the Companions in Medina) and 'Uthmân led his Funeral Prayer.

Lessons Deduced

Creedal Lessons:

1. This hadith denotes that Faith is belief in one's heart and acting in accordance with it. The previous hadith showed us that one can protect his life and property by (believing and) saying, "Lâ ilâha illal-lâh (There is no god but Allah)," establishing prayer, and by paying Zakâh (obligatory charity). Then here he (peace be upon him) mentioned that a Muslim is to be killed in these cases, if he committed adultery and was married, if he killed another person, or if he apostatized. This means that testifying that there is no god but Allah requires abstention from the Prohibitions of Allah and adherence to His Lawful Matters. It is agreed upon by all Muslims that Islam has given the right in these three cases to take the lives of these people, even if they have uttered the testification of faith.

   The one who deserts Islam and abandons the Muslim community is considered to be an apostate and he must be killed as a disbeliever, not as a Muslim punished for a crime. Apostasy can be proven either by the person's words, with him stating that he is a disbeliever or a Jew, or it can appear in his deeds, for example if he makes lawful what is unlawful such as adultery, drinking alcohol, or committing suicide, or by him making unlawful what is lawful, or by denying the obligations of offering prayers and observing the fast for example. He may also revile a prophet. Apostasy also appears in implied actions such as throwing a copy of the printed

Qur'ân into a filthy place. An apostate is to be asked to repent for three successive days without beating or starving him. If he does not repent during these days, he is to be killed after the sun sets on the third day. Later, in Hadith Sixteen, we will mention the rulings pertaining to the burial, inheritance, and legal capacity of an apostate.

Juristic Lessons:

Retaliation: In Islamic rulings, whoever kills a Muslim intentionally is to be killed in retaliation. Allah, the Exalted, says,

﴿وكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ﴾

which means, "And We ordained therein for them: 'A life for a life...'" (Al-Mâ'idah, 5: 45) In this way, people can feel that their lives are safe. Allah, the Exalted, says,

﴿ولَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الأَلْبَابِ﴾

which means, "And there is (a saving of) life for you in Al-Qisâs (the Law of Equality in punishment), O men of understanding." (Al-Baqarah, 2: 179)

A legally competent person is to be killed if he kills another intentionally, with no legal excuse, whether the person he kills is a man or a woman. It is recorded in the book of 'Amr bin Hazm that the Prophet (peace be upon him) said, "Verily! A man is to be killed for (killing) a woman." It is recorded that the Prophet (peace be upon him) killed a Jew for murdering a slave girl. Retaliation is not to be applied if the murdered person's family pardons the murderer.

Jurists agreed that retaliation is obligatory if both the murderer and the one he murdered were disbelievers. They differ regarding the situation in which the murdered person was not a Harby (a non-Muslim who is in, or who belongs to a country that is at war against or in enmity with a Muslim state) like the Dhimmis (free non-Muslim subjects living in a Muslim country). Some Jurists, among which are the Hanafy scholars, believed that retaliation must be executed according to the verse,

﴿أَنَّ النَّفْسَ بِالنَّفْسِ﴾

which means, "A life for a life." (Al-Mâ'idah, 5: 45) and the hadith in which the Prophet (peace be upon him) said, "A life for a life."

Others, among which are the Shâfi'y, Hanbaly, and Mâliky Jurists, thought that a Muslim who killed a disbeliever should never be retaliated against. They based their opinion on the hadith recorded by Al-Bukhâry and others that the Prophet (peace be upon him) said, "No Muslim is killed for (killing) a disbeliever." They considered this hadith to be particularizing what is mentioned regarding 'A life for a life.'

The majority of Jurists believed that a father is not to be killed for killing his son. This is recorded from 'Umar bin Al-Khattâb (may Allah be pleased with him).

Legal Lessons:

Islam prescribed the penalty of killing for a married adulterer and a murderer.

However, it put a condition on the case of the adulterer that he should confess to his crime by himself without any coercion. If he does not admit to it, then it is almost impossible to prove his adultery without any proof. This proof requires the testimony of four upright witnesses who saw the crime with their own eyes.

If one inquires into the cases of whipping during the lifetime of the Prophet (peace be upon him) he will find that the penalty was executed based on confessions, as in the case of Mâ'iz and Al-Ghâmidiyyah (may Allah be pleased with them).

The Prophet (peace be upon him) himself reviewed the case and asked him several times trying to find any doubtful matter that may rescind the execution of the penalty saying, "You might have (just) kissed?" "You might have...?" "You might have...?"

Furthermore, the prescribed penalty for adultery is not intended as a punishment in itself, but as a means of preventing the unrestrained souls who were breaking free from the restraint of faith and committing this hideous crime. Thus the cases of adultery in the lifetime of the Prophet (peace be upon him) and his Companions after him could be counted on the fingers of one hand.

Some contemporary jurists limit the penalty of rape to imprisonment or a fine, but as for adultery, that is committed with the consent of both parties, this is not considered as adultery at all! They prescribe no penalty for it with the argument that they respect personal freedom.

The same happens with the cases of intentional murder that waste hundreds of innocent souls every day all over the world. The reason behind this is defective laws that are incapable of establishing justice on earth.

The numbers of illegitimate children have increased, as well as the numbers of murders, burglary, rape, and all the other hideous crimes. All the victims should now be shouting, "Away with the spurious city with its unjust laws. We are in need of the judgments of the Most Just of all Judges."

Social Lessons:

"A life for a life." As we see, the second life is specified, as if the murderer has killed himself the moment he murdered his Muslim brother. He should be tormenting himself for the rest of his life. Allah, the Exalted, says about Cane and Abel,

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿30﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ

﴿31﴾ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

which means, "So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: 'Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?' Then he became one of those who regretted. Because of that We ordained for the Children of Israel that if anyone killed a person, not in retaliation for murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind." (Al-Mâ'idah, 5: 30-32)

Moral Lessons:

When Islam ordained the killing of married adulterers, it aimed at curing this dangerous moral disease called adultery. It also protected honor with the aid of differential penalties, such as whipping for one who accuses someone of fornication or adultery without proof and for a virgin fornicator, and stoning for a married [i.e. non-virgin] adulterer. None of the existing legal systems or the past ones have done the same. This has resulted in a lot of suffering nowadays, including lineage confusion and the spread of serious diseases like syphilis, gonorrhea, AIDS, etc. It has also brought about a breakdown in familial relationships and tensions in the social relationships in the West, and a loss of modesty. These are the results of not paying attention to morals.

Lessons for Da'wah (the Call to Islam)

1. The best way to cure a disease, call people to virtue, and fight vice is to follow this method: Firstly, frighten people with the consequences of their actions in this life, including the health risks and the social and psychological dangers; secondly, terrify them with the prescribed penalties; and finally inform them about their state on the Day of Judgment.

2. A wise caller to Islam is the one who gives actual examples, lived and experienced by people. He has to give examples, using figures, to show the dangers befalling the Islamic nation due to their negligence of the rulings of Allah, such as retaliation. He must call on people to seek their judgments from the Qur'ân.

Hadith in Practice

1. A Muslim's life is more sacred to Allah than the Sacred House. That is why Islam specified in which cases a Muslim is to be killed, but nowadays in our contemporary societies, things are confused and unrestrained. The list of reasons leading to the death penalty is as big as the oppressors' aspirations.

2. The moment the rulers forsake adherence to the judgments of Islamic law, the foolish people began to fight Islam openly and apostatize. If things remain the same as they are, Allah will replace us with other people. Allah, the Exalted, says,

﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم﴾

which means, "And if you turn away (from Islam and obedience to Allah), He will exchange you for some other people, and they will not be your likes." (Muhammad, 47: 38)

2. Some Islamic rulers wronged Islam badly when they have pretended that they rule according to the judgments of Islamic law relating to the penalties, while in reality they have fragmented the Islamic Judgments. Allah, the Exalted, says,

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

which means, "Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do." (Al-Baqarah, 2: 85)

Such conduct gives the enemies of Islam reason to describe it as not being comprehensive. Rulers use it to cover up their oppression, and thus the consequences fall on the people and not the rulers. This is the reason that the previous nations perished, as was related to us by the Prophet (peace be upon him).

HADITH FIFTEEN

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Anyone who believes in Allah and the Last Day should say what is good or keep silent. And anyone who believes in Allah and the Last Day should be generous with his neighbor. And anyone who believes in Allah and the Last Day should be generous with his guest." (Recorded by Al-Bukhâry and Muslim)

Lessons Deduced

Creedal Lessons:

Believing in Allah and the Last Day is not only having absolute belief, but goes beyond that to acting according to this belief. One of the most important behaviors that a believer must practice in his everyday life is the safekeeping of his tongue. This is a fact that must always be stressed. The Exalted says,



which means, "Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (Qâf, 50: 18)

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Verily, a servant (of Allah) may utter a word that pleases Allah without giving it much importance, and because of it Allah will raise his level (of reward). And verily, a servant (of Allah) may utter a word (carelessly) which displeases Allah without realizing its gravity and because of it he will be thrown into Hellfire."[28]

Juristic Lessons:

Hospitality is one of the characteristic traits of the pure Arabs, as well as being among the morals of Islam and the manners of the prophets and pious people. In his explanation of An-Nawawy's Forty Hadith, Sheikh Ahmad bin Hijâzy Al-Fashny mentioned many interpretations of hadith that obligate hospitality and with which he began his discussion. He said, "Al-Laith bin Sa'd (may Allah be pleased with him) obligated hospitality for one night according to the saying of the Prophet (peace be upon him) that, 'It is the duty of every Muslim (to provide hospitality) to a guest for a night.' It is also considered as a preferred virtue (not an obligatory one) by the majority of jurists, who include it as part of good manners according to the saying of the Prophet (peace be upon him) that is related to the hospitality and gifts presented to a guest staying for one night and day. This is because the word 'gift' can not be used except in a situation of choice, and it is rarely used in situations of obligation. The fact that being generous to one's guest is preferred, as opposed to obligatory, is also proven by its association with being generous to one's neighbor.

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1 Recorded by Al-Bukhâry.

Some of the interpreters suggest that this hadith and those similar to it are related from the beginning of Islam when hospitality was obligatory, or that it was intended for the warriors during the earlier times of Islam due to the scarcity of food, or that it was used for emphasis as when the Prophet (peace be upon him) said, "Ritual bathing on Friday is obligatory."[29]

The scholars (may Allah be merciful to them) disagreed over the people who must provide hospitality. Is it obligatory on both the Bedouins and city dwellers, or just on the Bedouins?

Ash-Shâfi'y and Muhammad bin Al-Hakam said that it is obligatory on both of them. While Mâlik and Sahnûn said that it is just obligatory on the Bedouins, because a traveler can find houses and hotels to stay in and markets to buy food from in the cities and towns.[30]

Social Lessons:

1. The human being is by nature a social creature who can not live properly without social solidarity. Islam, which is the religion based on the natural human disposition with which Allah created people, encourages respect for one's neighbors and strengthening social ties with them. This will enable the society to be an integrated collaborative one regardless of the difference in the neighbor's nationality, religion, school of thought, or belief. By being good towards your non-Muslim neighbor, you may cause him to be attracted to this religion and join the Islamic community, or at least prevent him from harming Islam.
2. If a believer knows that with only one good word he can make peace between disputing parties or bring together those who are estranged and that it may heal wounds and help him to be successful, he will utter nothing but that which is good. He will never give his tongue a complete free reign, instead he will control it with the bridle of reason.

Political Lessons:

A neighbor is someone whose house is near yours by up to forty houses in one direction, or whose farm or store is near yours by up forty farms or stores in all directions.

The same is applicable to countries, especially those whose boundaries are near yours. The Exalted says to His Prophet (peace be upon him),



2 *Al-Majâlis As-Suniyyah fi 'Ilm Al-Hadith, Sharh Al-Arba'în (The Explanation of An-Nawawy's Forty Hadith)*, Ahmad bin Hijâzy Al-Fashny, p. 45, ed. Egypt.
3 *Sharh Al-Arba'în (The Explanation of An-Nawawy's Forty Hadith)*, An-Nawawy, p. 44, ed. Dâr Al-Ba'ith, Algeria.

which means, "Then they will not be able to stay in it as your neighbors but a little while." (Al-Ahzâb, 33: 60)

In this hadith, Islam, the religion of security and peace, is calling for the protection of one's neighbor and for the preservation of his honor, dignity, and feelings, whether he is a Muslim, a Jew, or a Christian. The Exalted says,

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ﴾

which means, "Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side." (An-Nisâ', 4: 36)

And He says,

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

which means, "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity." (Al-Mumtahinah, 60: 8)

All sins are abominable but the ones committed against neighbors are even more abominable. The Prophet (peace be upon him) once said to his Companions, "What do you say about adultery?" They said, "It is forbidden by Allah and His Messenger, so it is forbidden until the Day of Resurrection." Whereupon the Messenger of Allah (peace be upon him) said, "It is a lesser evil for a man to commit adultery with ten women than to commit adultery with his neighbor's wife." Then he said, "What do you say about theft?" They said, "It is forbidden by Allah and His Messenger, so it is forbidden until the Day of Resurrection." The Messenger of Allah (peace be upon him) said, "It is a lesser evil for a man to steal from ten houses than to steal from his neighbor's house."[31]

And he (the Prophet, peace be upon him) also said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "O Messenger of Allah! He has failed and lost, who is he?" He said, "That person whose neighbor does not feel safe from his evil."[32]

In another saying he (peace be upon him) said, "Whoever harms his neighbor harmed me, and whoever harms me harmed Allah. Whoever fights with his neighbor fought with me, and whoever fights with me fought with Allah, the

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4 Recorded by Ahmad.
5 Recorded by Al-Bukhâry.

Exalted and Ever-Majestic."[33] If every Muslim became convinced with his neighbor's rights on him and he fulfilled them properly and if every country[34] did the same with its neighbors, protected them and helped them to fulfill their needs, the Islamic world would live in peace and prosperity.

But alas, nowadays we it is difficult to find a country that even permits the wind coming from its neighboring Islamic countries to blow! They even ask the enemies of Islam for support and protection to terrorize their neighbors and brothers. Such countries would dedicate every thorn to be implanted in the neighboring Muslim countries. Truly! To Allah we belong and truly, to Him we shall return.

Economic Lessons:

1. "Anyone who believes in Allah and the Last Day should say what is good or keep silent." It is better to be quiet than to talk nonsense or talk about that which is not one's concern. In our present time, we are afflicted by the holding of many meetings, making many decisions, recommendations, and statements while our laboratories, factories, and organizations are inhabited by owls and crows. Can we achieve any progress or success if much of our time is being wasted in such ways? The Exalted says,

   ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿1﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿2﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾

   which means, "Successful indeed are the believers. Those who offer their Salât (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil, vain talk, falsehood, and all that Allah has forbidden)." (Al-Mu'minûn, 23: 1-3)

2. Try to imagine with me, if there was any kind of solidarity in Islamic communities, the rich and solvent would take care of their poor insolvent neighbors, and would give them from that which Allah had bestowed upon him. There would definitely be no trace of great class differences. At-Tabarâny (may Allah be merciful to him) recorded that the Prophet (peace be upon him) said, "The person who sleeps with a full stomach knowing that his neighbor is hungry does not truly believe in me."

Hadith in Practice

1. There is no good in a civilization that neglects generosity in some of its cities and replaces it with miserliness. Nowadays guests are hosted in hotels and restaurants. Entertaining guests has become limited to the leadership and the elite who have the most means for any hospitality and they are the only ones for whom tables are prepared and decorated. But this is certainly not through generosity; it is rather through hypocrisy,

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6 Recorded by Abu Ash-Shaikh.

7 During the establishment of the Islamic rule or until its establishment if Allah wills.

sycophancy, and ostentation, as the hosts of such dinners have been transformed from being generous to being opportunistic.

2. During the eighties of this century [i.e. the 20th century], the Arab world's total debt reached two hundred billion dollars, and the Arabs became victims due to their heavy debt. During that same time, the savings of the rich Arabs in western banks were more than six hundred billion dollars! The same people always reminded us of their favors to us and to Islam when they financed the printing of a copy of the Qur'ân, dug a well, etc. using some of their millions, even though this was not even close to one tenth of their obligatory charity. This is not to mention the amount of usurious interest that they leave for the banks out of their piety and righteousness!!

HADITH SIXTEEN

Abu Hurairah (may Allah be pleased with him) narrated, "A man said to the Prophet (peace be upon him), 'Advise me!' He (the Prophet (peace be upon him)) said, 'Do not become angry.' The man repeated (the question) many times, and the Prophet said (each time), 'Do not become angry.'" (Recorded by Al-Bukhâry)

Occasion of the Hadith:

This honorable hadith occurred as a complete answer to a question from one of the Companions (may the Good Pleasure of Allah be upon them), and most likely it was from Abu Ad-Dardâ'. He asked the Messenger of Allah (peace be upon him) for a brief piece of advice that comprised many qualities of goodness, so he could memorize it. At-Tirmidhy recorded the same hadith in the narration and wording of Abu Husain in which he says, "A man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! Teach me something, but do not teach me too much, so that I can memorize your advice.' He said, 'Do not become angry.' He repeated the same question again and again, each time the Prophet would say, 'Do not become angry.'" In another narration recorded by someone other than At-Tirmidhy, the hadith is, "I said, 'Guide me to a good deed that will make me enter Paradise, but do not teach me many things.' He (peace be upon him said, 'Do not become angry.'"

Lessons Deduced

Creedal Lessons:

Some people, when they become angry, lose their mind and may even become unaware of what they are saying or doing. Some of them may even abuse the religion or its sanctities, thinking that they are just giving vent to their rage or appearing like a courageous person who is afraid of nothing, while in fact they are reckless fools. In such state, they may abuse:

a. The Gracious Prophet or any of the prophets (peace be upon them).

b. The religion, the Qur'ân, or the purified Sunnah.

c. The Divine Being.

If a person does so, this means that he has apostatized from the religion of Islam. There are several judgments concerning this outrageous act. Allah, the Exalted, says,

﴿وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَـٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَـٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

which means, "And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (Al-Baqarah, 2: 217)

Ibn 'Abbâs (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Whoever changed his religion (from Islam), then kill him."[35]

Juristic Lessons:

A person when he becomes furious usually utters words being unaware of their grave consequences, and then when he returns to his senses he realizes that he has destroyed what he has been building for years.

Firstly: Apostasy:

a. **Concerning marital relationships:** If a Muslim apostatizes, the marital ties that bind them with their spouse will be broken, whether this person is the husband or the wife. They should then be separated. It is illegal to marry an apostate to a Muslim woman.

b. **Concerning inheritance:** An apostate may not inherit from his deceased relative, and he also may not bequeath his money, as his property is to be delivered to the Muslims' treasury.

c. **Concerning the incapacity of an apostate to act as proxy for someone else:** An apostate may not be a proxy for the marriage of his daughters or for those whom he was a guardian before his apostasy. If he participates in the conclusion of one of their marriage contracts, it will be regarded as invalid, as long as his children are Muslims.

d. **Concerning burial:** An apostate may not be ritually bathed, shrouded, prayed for, or buried in a Muslim graveyard.

Secondly: Divorce:

According to the Maliky Juristic School, the divorce of an angry man is valid even if his anger was severe. However, there is a hadith reported from 'A'ishah (may Allah be pleased with her) in which she narrated that she heard the Prophet (peace be upon him) saying, "There is no divorce or emancipation in the case of Ighlâq." Al-Imâm Ahmad interpreted the word "Ighlâq" as anger, but others interpreted it as constraint or duress, while others said it meant madness. It was said that this hadith is a prohibition against uttering the three pronouncements of divorce at one time. This opinion was mentioned by Abu 'Ubaid Al-Harawy.[36]

Judicial Lessons:

A judicial ruling requires the scrutiny and study of each and every aspect in a case with wisdom and prudence. As such qualities are definitely not present in an angry person, judging between litigants is therefore prohibited in a state of anger. Abu Bakrah (may Allah be pleased with him) narrated, "I heard the Messenger of Allah

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[35] Recorded by Al-Bukhâry and Muslim.

[36] Ibnul-Qayyim Al-Jawziyyah, *Zâd Al-Ma'âd fy Hady Khair Al-'Ibâd (Provisions for the Hereafter from the Guidance of Allah's Best Worshipper)*, vol. 5, p. 215.

(peace be upon him) saying, 'A judge may not judge between two persons while he is in an angry mood.'"[37]

Psychological Lessons:

a. Anger is one of the inherent instincts in a human being, which he does not have the capacity to remove from himself. And a wise jurist should not burden a person behind his capacity. But is the prohibition in the hadith about becoming angry? Or about its reasons? Or about acting according to this anger?

   Through careful examination of the tolerant law of Islam, one finds that it does not suppress or ignore human instincts, but it always seeks to refine them and direct them toward acceptable outlets; like for example, the sexual instinct which Islam regulates and establishes norms for it. The instinct of anger also has its good aspects, if it is expressed for the Sake of Allah when any of His Limits are violated. The Exalted says,



   which means, "And when the anger of Mûsâ (Moses) was appeased..." (Al-A'raf, 7: 154)

   This is also similar to the anger of the Messenger of Allah (peace be upon him). 'Â'ishah (may Allah be pleased with her) was once asked about the character of the Messenger of Allah (peace be upon him), whereupon she said, "His character was the Qur'ân. He was pleased for its pleasures and angry for its anger (i.e. he was only angry when any of the Limits of Allah were violated)."

   Once the Prophet (peace be upon him) entered the dwelling of 'Â'ishah and saw a curtain with pictures on it. His face became red with anger and he tore it into pieces. Then he said, "From amongst the people who will receive the severest punishment on the Day of Resurrection are those who draw those pictures."

   One of the supplications of the Messenger of Allah (peace be upon him) was, "I ask You the word of truth while in anger or in contentment."

   The following hadith proves that what is prohibited are the consequences of anger. When Ibn Mas'ûd (may Allah be pleased with him) told the Messenger of Allah (peace be upon him) about the one who said, "By Allah, in this division the pleasure of Allah has not been intended," it was hard upon the Prophet (peace be upon him). The color of his face changed and he became angry. But he did not say more than, "Mûsâ (Moses) was harmed with more than this, yet he remained patient."

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[37] Recorded in the two Authentic Collections of Hadiths.

At-Tabarâny recorded a hadith narrated by Anas (bin Mâlik) who attributed it to the Prophet (peace be upon him), in which he said, "From the characters of belief (or of a believer) are these three: if he is angry, his anger does not cause him to be involved in falsehood; if he is pleased, his pleasure does not cause him to deviate from that which is true; and if he is in authority, he does not take what is not his."

b. Controlling and calming oneself in times of anger are of the loftiest of duties. Thus, the gracious Messenger (peace be upon him) considered the one who is able to control himself at times of anger as one of the most courageous heroes. Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "The strong one is not the one who overcomes people by his strength, but the strong one is the one who controls himself while in anger."[38]

Medical Lessons:

Anger is also a physiological process that has its medical dimensions. When one is angry, the nerves contract, the nervous system becomes tense, and blood circulation increases. The heart beats faster and the blood pressure rises. Under such conditions, an angry person becomes liable to many fatal diseases like heart failure and aneurisms, which may in turn lead to quadriplegia or paralysis, may Allah save us all from such illnesses! This is in addition to the social catastrophes that result from fury like suicide, murder, and alcoholism. Thus, the Prophet (peace be upon him) provided his questioner, and all believers, with advice that calms the soul and protects it from the dangers of anger.

The advice was the following:

Firstly, one should seek refuge with Allah from Satan. It is recorded in the Two Authentic Collections of Hadith that Sulaiman bin Surad (may Allah be pleased with him) narrated, "While we were sitting in the company of the Prophet (peace be upon him), two men verbally abused each other and the face of one of them became red with anger. Upon this the Prophet (peace be upon him) said, 'I know a word, the saying of which will cause him to relax, if he says it. If he says, 'I seek refuge with Allah from Satan,' then all his anger will go away.' People said to the man, 'Do not you hear what the Prophet (peace be upon him) is saying?' The angry man said, 'I am not mad.'"

Secondly, a person can take a quick bath if he is angry. Abu Nu'aim recorded with his chain of transmission from Abu Muslim Al-Khawlâny that something was said to Mu'âwiyah once while he was on the pulpit, whereupon he became angry, so he descended, took a quick bath, and returned to the pulpit. Then he said, "I heard the Messenger of Allah (peace be upon him) saying, 'Verily, anger is from Satan. Satan is made of fire and water extinguishes fire. So whenever anyone of you becomes furious, he should take a bath.'"

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[38] Recorded by Al-Bukhâry and Muslim.

Thirdly, when a person is furious, he should sit if he was standing and he should recline if he was sitting. Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said in one of his speeches, "Verily, anger is a firebrand inside the heart of the son of Adam (a human being). Do not you see the redness of his eyes and the swelling of his jugular veins? So whoever feels any of these (symptoms of anger) should stick to the ground. (i.e. he should sit down)."[39]

Al-Imâm Ahmad and Abu Dâwûd recorded a hadith in which Abu Dhar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "When one of you becomes angry while standing, he should sit down. If anger leaves him, well and good, otherwise he should lie down."

Fourthly, a person has to abstain from speaking while in anger, as he may utter things that he may regret afterwards. Ibn 'Abbâs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Whenever anyone of you is angry, he should keep silent." He said this thrice.[40]

Fifthly, each one of us has to ponder upon the excellence of repressing anger and to always remember the great example, the Messenger of Allah (peace be upon him). It was narrated by Mu'âdh bin Anas Al-Juhany that the Prophet (peace be upon him) said, "Whoever suppresses anger when he is in a position to give vent to it, Allah will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large-eyed maidens he wishes."[41]

It was recorded also that Ibn 'Abbâs narrated that the Prophet (peace be upon him) said, "No swallow is more loved by Allah than the swallowing of anger, repressed by a servant (of His). Whenever a servant (of Allah) represses his anger for the Sake of Allah, Allah fills his heart with belief."

Furthermore, in the description of those for whom Paradise and Mercy of Allah were prepared, the following phrase was mentioned,

﴿وَالْكَاظِمِينَ الْغَيْظَ﴾

which means, "who repress anger." (Âl-'Imrân, 3: 134)

Lessons for Da'wah (the Call to Islam)

1. A Muslim caller to Islam is supposed to understand well the mentality of the society in which he is, in addition to knowing its ailments, as the diagnosis of an illness is halfway to its cure. The Prophet's advice for example, was often different although the request was usually the same,

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[39] Recorded by Ahmad and At-Tirmidhy.

[40] Recorded by Ahmad.

[41] Recorded by Ahmad, Abu Dâwûd, At-Tirmidhy and Ibn Mâjah.

namely, "Advise me, O Messenger of Allah!" He used to advise some to be pious, others to be honest, and others to obey their parents, etc. This variation in answering the same question shows the different conditions of the questioners. Thus, it is necessary for a caller to Allah to understand the different ailments in order to prescribe a suitable cure.

2. Anger does not affect a caller only, but it also has grave consequences on the Call itself. While in anger, a caller may pass legal opinions and judgments which have no Islamic legal grounding, but are for example, based upon attempts at justification and defense. One could call such situations as "bumps" to which the media in the West and in the secular Arab media lead some callers. This happened for instance, concerning the stance of Islam and the West in regard to women's issues. If we have a favorable opinion of some of our scholars today, and this is preferable, we should use this to excuse them when they are in critical situations.

   In order that my words will not be seen as a type of backbiting and calumny, I will only mention the position that was taken by some of the chosen men from among the people of Da'wah (the callers to Islam) in front of the 'children of vigilance' in one of the Islamic counties; some of the stances taken by them were non-Islamic. This led to some of the prominent figures from among the elite scholars being insulted by some of the enthusiastic people, or if you prefer it, the irresponsible ones.

   The youth did not give the rights to their elders, and there is no doubt that these behaviors were shameless, but what is really unjustifiable and unreasonable is that these situations should have effected these responses and that self interest should represent and motivate crucial positions. I say to these people, even though I don't think ill of them, have you not heard these verses?

   ﴿وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

   This means, "And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs." (Âl-'Imrân, 3: 159)

   ﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

   This means, "Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily he between whom and you there was enmity, (will become) as though he was a close friend." (Fussilat, 41: 34)

   We wonder at those who are supposed to be against violence, yet they stand with the butcher calling a lamb to come, and then they attack it, at the same time they are asking it to be innocent and meek. We find that some people in the western media abuse Islam and describe it as a religion of violence. They also call a Palestinian child a terrorist because he is

holding a stone from the earth of his country! But to them, an Israeli soldier, who is armed with the fiercest weapons and holding cluster and nuclear bombs, is a civilized handsome young man and the outcome of the western humanistic civilization. According to the western point of view, he is the tamer of these ferocious wild beasts. Our scholars! Our fathers! Our callers to Islam! You are just like salt if people are the food. Who can ever correct the salt if it has spoiled the food?

Hadith in Practice

1. How numerous are the cases of divorce that result from anger. Aggravation by satanic whispers leads to divorce cases and these psychological passions also lead to other grave social consequences, like the destruction of homes, the orphaning of children, and the widowing of wives. After all his fury vanishes, a furious man calms down, sees clearly, and then is overwhelmed by regret. At such a time he finds himself at a dangerous crossroads, i.e. whether he should submit to the Decree of Allah or remain with his wife without [a legitimate] marriage. If he chooses the latter, Satan will be most delighted, for he has accomplished two dangerous aims, severing a firm tie of marriage and causing a man to commit adultery.

2. Some fools do not find anything other than the religion to subject to their anger. I seek refuge with Allah from the accursed Devil. They raise their voices with curses, abuses, and insults, but through this they are not giving vent to their anger, but rather stoking the fires of Hell with themselves.

HADITH SEVENTEEN

Abu Ya'lâ Shaddâd bin Aws (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Verily! Allah enjoined goodness in everything; so when you kill (i.e. for the execution of a legally prescribed penalty, for retaliation or during a battle in the Cause of Allah), kill in a good way and when you slaughter, slaughter in a good way. Every one of you should sharpen his blade to spare the suffering of the slaughtered animal." (Recorded by Muslim)

About the Narrator:

He is Shaddâd bin Aws and his nickname was Abu Ya'lâ. He was one of the Ansâr (Supporters) from the tribe of Al-Khazraj from Banû An-Najjâr. He had both knowledge and wisdom. He narrated fifty hadith from the Messenger of Allah (peace be upon him). He lived in Jerusalem (may Allah purify it) and died in 58 A.H.

Lessons Deduced

Creedal Lessons:

Allah enjoined goodness on people in everything beginning with their acts of worship, their relationships with others, and their relationship with their Creator.

Goodness according to this last meaning is to worship Allah, observe His Orders, and be ashamed of being anywhere He forbids you to be or being absent from anywhere He wants you to be, and all of this done as if you can see Him. If your faith does not reach this higher level, be sure that Allah knows the cheating of the eyes and all that the hearts conceal.

Juristic Lessons:

This hadith obligates goodness even toward a guilty person during the execution of his legally prescribed penalty, toward a animal being slaughtered, and toward enemies when killing them. We will discuss this later.

1. The execution of prescribed penalties:

   Islam established many successful measures to prevent crime and eradicate it, and then it initiated some means to prevent injustice toward those who might be punished by:

   a. Strictness in regard to the testimony of witnesses for the crime of adultery. (This was mentioned earlier.)

   b. Preference for forgiveness and not disclosing misdeeds, as long as the matter does not reach the ruler, as Allah says,


﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

which means, "The recompense for evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zhâlimûn (oppressors, polytheists, and wrong-doers, etc.)." (Ash-Shûrâ, 42: 40)

Anas (may Allah be pleased with him) narrated, "I never saw the Messenger of Allah (peace be upon him) when a dispute that involved retaliation was brought to him but that he commanded a remission for it."[42]

Mâ'iz (may Allah be pleased with him) came to the Prophet (peace be upon him) and admitted committing adultery four times. So he was ordered to be stoned and the Prophet (peace be upon him) said to Hazzâl who had advised him to admit his sin, "If you had covered him with your garment, it would have been better for you."[43]

c. No penalty is given based on doubtful evidence. 'Alqamah bin Wâ'il reported on the authority of his father (may Allah be pleased with him) that the Prophet (peace be upon him) said to a woman who was forced into fornication, "Go! For Allah has forgiven you."44

Mâ'iz Al-Aslamy (may Allah be pleased with him) went to the Prophet (peace be upon him) and said that he had committed adultery. The Prophet (peace be upon him) turned away from him, so he came from the other direction and said that he had committed adultery. Again the Prophet (peace be upon him) turned away from him, so he came from the other direction and said that he had committed adultery. When he stated it for the fourth time, the Messenger of Allah (peace be upon him) gave his order (that Mâ'iz was to be stoned to death). He was then taken out to the Harrah (a place in Medina) to be stoned to death. When he felt the effect of the stones and could not bear it, he fled. A man encountered him, and he had a camel's jawbone in his hand, so he hit him with it and the people started to hit him too until they had killed him. When they mentioned this to the Prophet (peace be upon him), he said, "Why did you not leave him alone?"[45]

d. Being good toward a pregnant woman until she gives birth and to a woman during the first days of her puerperium. 'Imrân bin

1 Recorded by Abu Dâwûd and An-Nasâ'y.
2 Recorded by Abu Dâwûd and An-Nasâ'y.
3 Recorded by Abu Dâwûd, At-Tirmidhy, An-Nasâ'y, Ad-Dârimy, and Ibn Mâjah.
4 Recorded by Al-Bukhâry, Muslim, and others.

Husain (may Allah be pleased with him) narrated that a woman from the Juhainah Tribe came to the Messenger of Allah (peace be upon him) when she was pregnant due to fornication. She said, "O Prophet of Allah! I have done something for which (prescribed punishment) must be imposed upon me, so impose it." The Messenger of Allah (peace be upon him) called her guardian and said to him, "Treat her well and when she delivers, bring her to me." He did that. Then the Messenger of Allah (peace be upon him) gave his order and her clothes were tied around her, he then gave his command and she was stoned to death. He later offered the Funeral Prayer for her. At this 'Umar said to him, "O Messenger of Allah! You offer prayer for her and she had committed fornication!" So he said, "She repented in a way that if divided among seventy men of Medina, it would be enough. Is there any repentance better than this one who sacrificed her life for Allah, the Exalted?"46

e. Showing mercy toward a murdered person and being good to him. This is done by not cremating him, because no one burns in a fire except the Creator of the Fire. It is also forbidden to mutilate the body. The Prophet (peace be upon him) forbade mutilation and said, "Whoever mutilates a creature that has a soul and does not repent, Allah will mutilate him on the Day of Resurrection."

2. Fighting in the Cause of Allah and going to battle with the enemy:

Islam is not a monster motivated by a thirst for blood, to kill and slay. Wars are imposed on it in order to defend its creed, its entity, its existence, and to remove the obstacles that face it.

We find that Islam is merciful even with those who fight against it. It gives them the chance to retreat and accept a truce or peace. It never starts wars. If those who deny the truth rise above their arrogance and fanaticism and examine the speeches of the Messenger of Allah (peace be upon him) to his troops, they would feel his good, merciful, kind heart. He (peace be upon him) recommend to his army when they were leaving for the Battle of Mu'tah, "Do not kill a woman, a weak child, or an old man. Do not burn date palms, uproot trees, or knock down houses."

And Ibn 'Abbâs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) used to say to his troops when sending them off to battle, "Do not kill the monks from the monasteries."

3. Showing mercy toward animals for slaughter:

It is mentioned in *Musnad Ahmad* that Mu'awiyah bin Qurrah reported on the authority of his father that a man said, "O Messenger of Allah! I have mercy on the sheep while I slaughter it," or he said, "I feel mercy on the

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5 Recorded by Muslim, Abu Dâwûd, At-Tirmithy, and An-Nasâ'y.

sheep to slaughter it." (The narrator was not sure which one). So the Prophet (peace be upon him) said, "If you have mercy on the sheep, Allah will show mercy on you."

Showing mercy is done by:

1. Sharpening the knife, as this hastens death.

2. Hiding the knife from the animal, because when an animal sees it, this increases its psychological pain. Imam Ahmad reported that Ibn Asbât said, "Animals were created with the ability to do everything except that they know their God and fear death.'

   Ibn 'Abbâs (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) passed by a man who was putting his leg on the neck of a sheep (to secure it) while sharpening his knife and it was looking at him. The Prophet (peace be upon him) said, 'Could you not do that beforehand or do you want to kill it twice?'"[47]

3. Being good to the animal while leading it to be slaughtered. Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) passed by a man pulling his sheep by its ear. The Messenger of Allah (peace be upon him) said, 'Leave its ear alone and hold it by its neck.'"[48] And Ibn Sîrîn reported that 'Umar saw a man pulling a sheep by its leg to slaughter it. So he said, "Woe unto you! Show mercy while leading it to its death."

4. Asserting the prohibition of mutilating animals. Ibn 'Umar (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying, 'Whoever mutilates a creature that has a soul and does not repent, Allah will mutilate him on the Day of Resurrection.'"[49]

5. Never killing an animal except to make it lawful to be eaten and to make use of its meat. Ash-Sharîd (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying, 'Whoever kills a bird in sport, it will (raise its voice and) say to Allah on the Day of Resurrection, "O Allah! So and so killed me in sport and not in order to benefit from me."'"[50]

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6 Recorded by At-Tabarâny.
7 Recorded by Ibn Mâjah.
8 Recorded by Ahmad.
9 Recorded by An-Nasâ'y.

6. The forbiddance of locking animals up or throwing pebbles, stones, or other things at them until they die. It is recorded in Al-Bukhâry and Muslim that Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) forbade locking animals up. They also recorded that Ibn 'Umar passed by a group of people (throwing stones) using a chicken as a target. So he said, "Who was doing that? The Messenger of Allah (peace be upon him) cursed anyone who does so."

7. The forbiddance of separating a female animal and its offspring. The Prophet (peace be upon him) is reported to have prohibited the forceful separation of a female animal and her child.

Moral Lessons:

Islam is characterized by tolerance and kindness. It enjoins goodness on every creature, whether or not they are a relative, a Muslim or a non-Muslim, or a human being or an animal.

a. Being good toward relatives is done through taking care of them, visiting them, and giving them their legal rights.

b. Being good towards non-relatives is done through never hurting them; advising and guiding them; being careful of their feelings, honor, and money; teaching them; and bearing their harm.

c. Being good toward a Dhimmi (non-Muslim living under the protection of a Muslim state) is through treating them fairly, protecting them, and defending them. Islamic history is full of incidents that show the goodness of Muslims towards Dhimmis. Islamic law gives them the same rights and demands from them the same duties as Muslims in relation to worldly matters. The pious jurist Ash-Shihâb Al-Qirâfy said in his famous book *Al-Furûq*, "The covenant of protection grants them rights on us as they are living in our land under our protection under the Protection of Allah, His Messenger, and the religion Islam. So whoever assaults them, even by saying bad words, backbiting, or any other kind of abuse, or supports anyone in doing that, then he has violated the Protection of Allah, His Messenger, and the religion Islam."[51]

d. Being good toward animals is one of the moral behaviors of Islam. Allah ordered us to be good to what is in our possession. Allah says,

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ
ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

which means, "Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbor

10 See *Al-Furûq*, by Ash-Shihâb Al-Qirâfy.

who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." (An-Nisâ', 4: 36)

It is recorded in Al-Bukhâry and Muslim that Allah forgave an fornicator as she gave water to a dog and tortured a woman because of a cat that she locked in until it died through of lack of food and water.

Political Lessons:

Some of the western political systems that claim to be kind and merciful should learn from Islamic law how to restrain themselves and reduce their barbarian attitudes. At the same time as they pretend to be merciful toward animals, they permit themselves to slaughter innocent nations. (The Twentieth century allows you, for example, to kill forty thousand people in North Africa in a single massacre even though they are innocent; but it will not allow you to punish one person for being a vicious criminal!).[52]

But the enemies of Islam themselves, i.e. those who are fair among them, testify to the tolerance of Islam and the goodness of the Muslim rulers toward their nations and conquered countries. Among these is Professor Gustaf Lupon, who says in his book *The Arab Civilization*:

> The reader will see, when we get to the Arab conquests and the reasons for their victories, that power was not a factor in the spread of Qur'ân and that the Arabs granted the conquered nations the freedom of their religion. If it happened that some Christian nations embraced Islam and adopted the Arabic language, this was due to the justice of the Arabs at the time, the like of which the people had never seen, and due to the tolerance of Islam that was not found in any other religion.[53]
>
> Among the reasons that led the conquerors to expand the areas they had conquered and led many nations to embrace Islam, its systems, and its language, which have become well established and which have fought against all kinds of invasions, was the conqueror's mercy and tolerance. Their systems have remained, even after the disappearance of the Arab's sovereignty, even if historians deny this. Egypt is the clearest proof of this, as it embraced all that the Arabs came with and has maintained it. All the other previous invaders, such as the Persians, Greeks, and Byzantines, were not

11 *Shubuhât Hawl Al-Islâm*, Muhammad Qutb, p. 150, ed. Dâr Ash-Shurûq, 1978 C.E.
12 Adopted from the Arabic translation by Professor Muhammad 'Âdil Zi'itar, p.145.

able to change the Ancient Egyptian civilization or alter it with their own systems.[54]

Industrial Lessons:

Being good in one's work means perfecting one's craft or work because one only seeks the Pleasure of Allah. The order here to sharpen the knife motivates us to discuss both the light and heavy aspects of the iron industry. Allah says,

﴿وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ﴾

which means, "And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind." (Al-Hadîd, 57: 25)

Lessons for Da'wah (the Call to Islam)

A caller must be good toward those whom he calls to Islam. He has to call them with wisdom and good advice, as Allah says,

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

which means, "Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching." (An-Nahl, 16: 125)

And if they argue with him concerning his call, he should accept their dialogue with leniency and try to convince them with proofs whenever it is possible.

The call to Islam is not just some strong feelings, burning phrases, or sincere intentions, but it is also a call for jurisprudence and contemplation. Allah says,

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

which means, "Say (O Muhammad): 'This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah, i.e. to the Oneness of Allah - Islamic monotheism) with sure knowledge.'" (Yûsuf, 12: 108)

People disrespect those who take it upon themselves to call them and to be an imam if they are not able to answer their legal questions. One person lost his status when he was asked about some judgments pertaining to Zakâh (obligatory charity) and he was confounded.

Hadith in Practice

1. There is a great difference between retaliation in Islam and the death sentences that are applied nowadays with injustice and oppression.

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13 Ibid, p. 629.

2. Some of those with certain ideologies criticize Islam and accuse the Islamic system of cruelty and severity. In reality, this is not true. When Islam legitimized retaliation, it was being merciful to the community by saving it from disturbances to their security, and from psychological tensions, social withdrawal, and moral deterioration. It also saved individuals from many dangers, including health and moral diseases. Allah says,

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الأَلْبَابِ﴾

which means, "And there is (a saving of) life for you in Al-Qiṣâṣ (the Law of Equality in punishment), O men of understanding." (Al-Baqarah, 2: 179)

HADITH EIGHTEEN

Abu Dhar Jundab bin Junâdah and Abu 'Abdur-Rahmân Mu'âdh bin Jabal (may Allah be pleased with them) narrated that the Messenger of Allah (peace be upon him) said, "Fear Allah wherever you are. Follow up an evil deed by a good deed to blot it out and treat people with kindness." (Recorded by At-Tirmidhy who regarded it as a good hadith and in some other books he regarded it as good and authentic.)

About the Narrators:

The first narrator is Abu Dhar Jundab bin Junâdah. He embraced Islam in Mecca. It was reported that he said, "I was the fourth person to embrace Islam among my people." The Messenger of Allah (peace be upon him) described him as the truest of people in speech. He said, "The sky has never shaded nor the earth carried anyone truer in speech than Abu Dhar." He narrated two hundred and eighty-one hadith. He died in a place called Ar-Rabadhah near Medina.

The second narrator is Abu 'Abdur-Rahman Mu'âdh bin Jabal Al-Ansâry. He embraced Islam when he was no more than eighteen years old and he participated in all the battles. Among his outstanding traits was that he was one of those who memorized the Qur'ân during the life of the Prophet (peace be upon him), who said about him, "The most learned person on the (subject of the) lawful and the unlawful

is Mu'âdh bin Jabal."[55]

Occasion of the Hadith:

The occasion of this Hadith was that when Abu Dhar Al-Ghifâry (may Allah be pleased with him) embraced Islam in Mecca, the Prophet (peace be upon him) told him, "Return to your people so that they may benefit from you." But when he realized that Abu Dhar really wanted to stay with him in Mecca, and knew that he would not be able to leave, he said, "Fear Allah wherever you are," as that would be better for him than to stay in Mecca. This is a general directive for all Muslims; it was not addressed just to one person as an individual case.

Lessons Deduced

Creedal Lessons:

"Fear Allah wherever you are." Being pious is not limited to a particular place without the inclusion of other places, as Allah is not confined to a specific place or time, but rather he is the Creator of places and time. Allah says,



[55] Recorded by At-Timidhy with a good chain of transmission on the authority of Anas.

which means, "So wherever you turn yourselves or your faces there is the Face of Allah (and He is High above, over His Throne)." (Al-Baqarah, 2: 115) His Magnitude can not be determined, He is not contained by regions, He is not surrounded by areas, lands, or heavens; yet He is close to all that exists, as He says about Himself in the Qur'ân,

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

which means, "And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge)." (Qâf, 50: 16)

He is a Witness to all things, as He says,

﴿مَا يَكُونُ مِن نَّجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِن ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ﴾

which means, "There is no Najwâ (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did." (Al-Mujâdilah, 58: 7)

Just as His Nearness does not resemble physical proximity, His Divine Being does not resemble the essence of anything physical. He does not stay in anything and nothing stays in Him. He is more exalted than to be contained in a place or to be limited by time, but He rather exists before the creation of time and place.

Behavioral Lessons:

I will give more details later about the real meaning of the word 'Waly' in Hadith Thirty-Eight, if Allah wills, but it is still better to demonstrate here the error in the widespread understanding of the concept of the Waly. It has been inculcated in people's minds that he is that dervish, or a crazy person, or someone who wears a green gown and lets his beard grow, dishevels his hair and puts dust on his face.

A Waly is someone who is characterized in the way that Allah has described His Awliyâ', as He says,

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾

which means, "No doubt! Verily, the Awliyâ' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve Those who believed (in the Oneness of Allah - Islamic monotheism), and used to fear

Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)." (Yûnus, 10: 62-63)

Piety is to obey the commandments, to avoid the prohibitions, and to adopt good deeds as a protection and barrier against the Hellfire. Therefore, a real Waly of the Most Gracious is one who believes in Allah and fears Him. One cannot really fear Allah unless he performs deeds that please Allah, the Great and Almighty, and endows himself with these characteristics:

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾

which means, "And march forth in the way (that leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious). Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, And who pardon men; verily, Allah loves Al-Muhsinûn (those who do good); And those who, when they have committed Fahishah (illegal sexual intercourse, etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know." (Âl-'Imrân, 3: 133-135)

However, when someone alleges piety, and then disengages himself from all that Allah commanded him to do under the false pretense that he has been raised above the position of certainty, that person will then become a helper of the devil,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

which means, "Allah is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyâ' (supporters and helpers) are Tâghût [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever." (Al-Baqarah, 2: 257)

Juristic Lessons:

"Fear Allah wherever you are." Performing the prayer is one of the most important manifestations of piety. When someone who is legally competent (according to Islam) is commanded to be pious wherever he is, he is also required to perform prayer, wherever he may be in this wide cosmos. From this starting point, the answer to some of the new questions on this subject will be determined:

1. Praying on the surface of the moon or inside a spaceship, an astronaut should pray in any way he can. Indeed, the visit of one of the Muslims to

the moon proved how people can perform the prayer, even in a place where one is weightless and freed from the force of gravity.

2. A similar situation is performing the prayer in a submarine that dives miles down into the deep seas and oceans. Such a situation by no means prevents a Muslim from performing his prayer, because he has not been prevented from the glorification and invocation of Allah. The Exalted says,

﴿وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ﴾

which means: "And (remember) Dhan-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamites which had befallen him)! But he cried through the darkness (saying), *'Lâ ilâha illa Anta* [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.'" (Al-Anbiyâ', 21: 87)

3. Additionally, performing the prayer in the depths of the earth, by people like the diggers of wells, coal miners, and prisoners kept in tunnels and holes. All of them must pray the five compulsory prayers and fast the month of Ramadân. They are not exempted from any obligatory act of worship, regardless of the situation they are in.

Social Lessons:

1. The Exalted says,

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

which means, "Verily, the most honorable of you with Allah is that (believer) who has At-Taqwâ [i.e. one of the Muttaqûn (pious).] Verily, Allah is All-Knowing, All-Aware." (Al-Hujurât, 49: 13) In this way, all worldly distinctions and barriers fall, such as nationalism, racism, and financial distinctions. Then the unique criteria with which Allah exalts some people and lowers some others will be put in force, namely the criteria of piety. Then all the false allegations of some conceited nations over their preferential status and power will be denied. From among such nations are the ones who claim to be the Chosen People of Allah, who are allowed to crush an unarmed people and annihilate innocents, because they are promised to be granted their land!

2. Moreover, piety is the basic factor of strengthening and extending social relations; all relations based on other than piety, like family and commercial relations and friendship, etc. will definitely fail.

The Exalted says,



which means, "Friends on that Day will be foes one to another except Al-Muttaqûn (pious)." (Az-Zukhruf, 43: 67)

Moral Lessons:

"And treat people with kindness."

Islam has given great care to morals:

1. It regards the crucial factor in judging people as their true nature not the form. The Messenger of Allah (peace be upon him) said, "Verily, Allah neither considers your faces nor your bodies, but He considers your hearts."[56]

2. The Arabic word 'Al-Birr' which encompasses all good deeds has been limited to the phrase 'Khuluq Hasan' (i.e. kindness, as used in this hadith). An-Nawwâs bin Sim'ân (may Allah be pleased will him) narrated that the Messenger of Allah (peace be upon him) said, "Al-Birr (virtue) is a kind disposition."[57] 'Âishah (may Allah be pleased with her) narrated, "I heard the Messenger of Allah (peace be upon him) saying, "By his good character a believer will attain the degree of the one who prays during the night and fasts during the day."[58]

3. There is also this Qur'ânic praise of the Messenger of Allah (peace be upon him),

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

which means, "And verily, you (O Muhammad) are on an exalted standard of character." (Al-Qalam, 68: 4)

4. The Messenger of Allah (peace be upon him) preferred the one who possessed good manners to all other people. Ibn 'Umar (may Allah be pleased with him) narrated that the Messenger of Allah said, "The best among you are those who have the best manners and character."59

5. There is nothing heavier on the scale of a believer on the Day of Standing before Allah than a noble character. Abu Ad-Dardâ' (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "There is nothing heavier than a good character on the scale of a believer on the Day

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[56] Recorded by Muslim and Ibn Mâjah.

[57] Recorded by Muslim.

[58] Recorded by Abu Dâwûd, At-Tirmidhy, Ibn Hibbân, and Al-Hâkim.

[59] Recorded by At-Tirmidhy, Muslim and Al-Bukhâry.

of Resurrection. And verily, Allah hates an evil obscene person."60 Jâbir (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Verily! The dearest and closest to me among you on the Day of the Resurrection are those who have the best manners."61

A good character benefits the call to Islam and the society by which it becomes shielded from grave evils and losses. It also benefits its possessor in a number of ways:

Firstly, good manners implant love in the environment which the possessor of good character interacts.

Secondly, his good character helps him to ward off the plots of his enemies and preserves him from their wickedness. The Exalted says,

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

which means, "A good deed and an evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily, the one whom between him and you there was enmity, (will become) as though he was a close friend." (Fussilat, 41: 34)

Psychological Lessons:

"Follow up an evil deed by a good deed to blot it out." This is a remedy from the Prophet (peace be upon him) for the human spirit and a valuable advice for anyone who has committed a sin, so a sinful person will not feel depressed and be killed by his remorse. Allah says,

﴿يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا﴾

which means, "Ah! Woe to me! Would that I had never taken so-and-so as a friend!" (Al-Furqân, 25: 28)

He also says,

﴿فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ﴾

This means, "(He) will say, "I wish that I had not been given my Record!" (Al-Qalam, 69: 25)

And He says,

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[60] Recorded by At-Timidhy and Abu Dâwûd

[61] Recorded by At-Tirmidhy

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾

which means, "And I swear by the self-reproaching Nafs (a believer)." (Al-Qiyâmah, 75: 2)

A person must hasten to expiate his sins by following them up with good deeds to erase them after repentance, and this is not difficult at all. A sin will then become a great motivation to do good deeds for anyone who has the smallest amount of faith.

Some people have been affected by serious spiritual setbacks that are reflected in their character and behaviors, because they have no knowledge of this noble wisdom from the Prophet (peace be upon him). They yield to permanent unhappiness, to the extent that one of them may say, "As long as I have done such and such, and have committed such an evil crime, doing any good can never be of benefit!"

Political Lessons:

The Exalted says,

﴿لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

which means: "It is not through Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayer); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets; and gives his wealth, in spite of his love for it, to his family, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free; performs As-Salât (the prayer); and gives Zakât; and who fulfill their covenant when they make it; and who are As-Sâbirîn (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (pious)." (Al-Baqarah, 2: 177)

Thus, these are the qualities of the pious, those who do not take anyone as a protector or guardian other than Allah. They do not take Jews or Christians as supporters and helpers or follow ways of life other than the Divine Way. They do not follow any eastern or western materialistic philosophies, because they have that which suffices them. Abu Al-Âliyah said, "The Jews used to turn their faces toward the West while the Christians used to turn theirs toward the East," therefore, Allah revealed,


﴿لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾

which means, "It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces toward the East and (or) the West (in prayers)" (Al-Baqarah, 2: 177)[62]

The Muslims did not triumph in the successful Islamic battles that are recorded in our glorious history, with glory and pride, due to the materialistic conditions of available weapons only, but basically due to something that was more powerful than that. They triumphed mainly because of their faith and piety. The Exalted says,

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ﴾ !

which means, "Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (those who do good)." (An-Nahl, 16: 128)

He also says,

﴿وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا﴾

which means, "But if you remain patient and become Al-Muttaqûn (the pious), not the least harm will their cunning do to you." (Âl-'Imrân, 3: 120)

The caliph 'Umar bin Khattâb (may Allah be pleased with him) used to advise his soldiers to be pious, making it clear to them that they would not be helped by the large number of their soldiers or weapons, but by defeating their evil desires.

Let us examine a little the overall recruitment for the two battles, Badr and Hunain. In Badr, the Muslims accomplished their first great military victory, although they were no more than three hundred and fourteen men (according to the account of Ibn Ishâq), while the polytheist army contained around nine thousand fighters. In spite of this, only seventy of them were killed and seventy others were captured as prisoners of war. On the other hand, twelve thousand Muslim fighters were not able to triumph on the Day of Hunain.

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ﴾

This means, "...and on the Day of (the battle of) Hunain when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight." (At-Tawbah, 9: 25)

Economical Lessons:

Allah, Glorified be He, guaranteed to provide the pious with the means of subsistence. He says,

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

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[62] Adopted from *Mukhtasar Tafsîr Ibn Kathîr (The Abridged Interpretation of Ibn Kathîr)* by Muhammad 'Aly As-Sâbûny, vol. 1, p. 153.

which means, "And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide for him from (sources) he never could imagine." (At-Talâq, 65: 2-3)

This undertaking is to facilitate the means of livelihood and to help in making the hard costs of living easy. Anyone who fears Allah wherever he is will certainly be faithful in his work, perform it perfectly, respect time, and be keen to produce high quality work. The Exalted says,

﴿قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَن نَّفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنتَ الْحَلِيمُ الرَّشِيدُ﴾

which means, "They said, 'O Shu'aib! Does your Salât (prayer) (i.e. the prayers that you offer have spoiled your mind, so you) command that we stop worshipping what our fathers used to worship, or that we stop doing what we like with our property? Verily, you are the forbearer, right-minded!'" (They said this sarcastically). (Hûd, 11: 87)

Then, on one hand, the Sincerity of Allah, the Rich One and the All-Aware becomes clear in the barricade that Dhul-Qarnain established.

﴿قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿94﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿95﴾ آتُونِي زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿96﴾ فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾

which means, "They said, 'O Dhul-Qarnain! Verily! Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?' He said, 'That (wealth, authority, and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. Give me pieces (blocks) of iron.' Then, when he had filled the gap between the two mountains, he said, 'Blow,' until he had made it (red as) fire, then he said, 'Bring me molten copper to pour over it. So they [Ya'jûj and Ma'jûj (Gog and Magog)] were made powerless to scale it or dig through it." (Al-Kahf, 18: 94-97)

On the other hand, a society that is based on piety is a united one. Its wealth is not circulated round a particular group or monopolized by a specific class; but its rich people take care of the poor so that they are not threatened by hunger, exploitation, enslavement, destruction, destruction, contraception, and birth control.

Lessons for Da'wah (the Call to Islam)

1. It is not wise to exaggerate in the admonishment of those who do evil or in the scolding of sinners, because this causes some of them to feel defeated

and disgraced and encourages others to persist in doing evil. For instance, Ya'qûb (Jacob, peace be upon him) in his wisdom did not reveal to his sons what he knew about them, which was evident in their relations with and their feelings towards their brother Yûsuf (Joseph, peace be upon him). They thought that he was closer to their father's heart and that he spoilt him.

When they asked their father to send Joseph with them,

﴿قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ﴾

which means "They said, 'O father! Why do you not trust us with Yûsuf (Joseph), when we are indeed his well-wishers? Send him with us tomorrow to enjoy himself and play, and verily we will take care of him.'" (Yûsuf, 12: 11-12)

He replied with kindness without describing them with more than this phrase,

﴿وَأَنتُمْ عَنْهُ غَافِلُونَ﴾

which means, "while you are careless of him." The Exalted says,

﴿قَالَ إِنِّي لَيَحْزُنُنِي أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنتُمْ عَنْهُ غَافِلُونَ﴾

which means, "He (Ya'qûb (Jacob)) said, 'Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.'" (Yûsuf, 12: 13)

He followed the same method with them when they came back after committing their crime, pretending to be sorry and crying, although Jacob had all the evidence to prove his intuition about his sons, which was:

a. When he said to Yûsuf,

﴿قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا﴾

which means, "He (the father) said, 'O my son! Relate not your vision to your brothers, lest they arrange a plot against you.'" (Yûsuf, 12: 5)

b. Their coming with his shirt without it being torn proved that a wolf had not ravaged him, yet he commented on his sons' fabricated lie saying,

﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾

which means, "He said, 'Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert.'" (Yûsuf, 12: 18)

2. In calling people to Islam, it is very important to treat the people one is calling well and to adopt a good character in dealing with them by visiting the ones among them who are ill, relieving their needy people, helping those who are persecuted, and sustaining their orphans.

   This is because of the great effect of good character, but when people do not see their preacher except on a platform, his words will not leave this spot.

Hadith in Practice

1. "Fear Allah wherever you are." Although this expression of the Prophet (peace be upon him) is accurate and eloquent, a dangerous belief still prevails, namely that piety is conditioned by time and place. The month of Ramâdan, for instance, is considered by some people as the only religious season during which sinners repent, and those who do not pray perform the prayer. Moreover, those who drink alcohol stop drinking a while before Ramadan in some regions and resume it the minute Ramadân ends.

   The same belief applies to the sacred places and mosques. And, as a matter of fact, these concepts are from a false Christian belief and they have resulted from the long period of the domination of western colonization over the Muslim countries.

2. Some people think that a good deed is blotted out when followed by an evil one, but the hadith establishes the reverse. Verily, a good deed blots out an evil one, because a thing is cleared away by its opposite, just as we see happening in concrete things. According to this process, good deeds are blotted out by evil deeds, yet Allah's Favor is great, and as a part of that favor an evil deed does not blot a good one, as long as the person is a believer.[63]

   As for the hadith whose wording is, "Beware of envy, for it eats good deeds just like fire eats wood," this means that the one who is envied takes a lot of the envier's good deeds until they are all eaten away.

3. Some people adopt severe harsh methods while calling to Allah. They appoint themselves as judges and not as inviters, so they command (the good) rudely and forbid (the disallowed) so harshly that people keep away from them, and may be from what they are calling to. Therefore,

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[63] Adopted from *Mukhtasar An-Nabrâwy 'Alal-Arba'în An-Nawawiyyah (An-Nabarâwy's Abridged Explanation of the Forty Hadiths)*, p. 69, Cairo edition.

they may be the cause of driving many people away from Islam, without intending that or even perceiving it. Allah says,

﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

which means, "Say (O Muhammad), 'Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!'" (Al-Kahf, 18: 103-104)

HADITH NINETEEN

Abul-'Abbâs 'Abdullâh bin 'Abbâs (may Allah be pleased with him) narrated, "I was once (riding) behind the Prophet (peace be upon him) when he said, "O boy! Let me teach you some words [of advice]. Keep faith with Allah (i.e. adhere to whatever He commanded and avoid whatever He forbade) and He will protect you. Keep faith with Allah and you will find Him near you. If you want to ask [for anything], ask Allah, and if you want to seek help, seek help from Allah. And know that if the whole nation gathered to benefit you in any way, they would never benefit you with anything that Allah has not ordained for you. And if they gathered to harm you in any way, they would not harm you with anything that Allah has not ordained for you. The pens were withdrawn and the papers were dried. (i.e. our destinies are already written in Al-Lawh Al-Mahfûz (The Book of Decrees) before the creation of this universe).'" (Recorded by At-Tirmidhy who regarded it as a good authentic hadith.)

In a narration by compilers other than At-Tirmidhy, the Prophet (peace be upon him) said, "Keep faith with Allah and you will find Him in front of you. Make yourself known to Allah in prosperity and He will be near you in adversity (i.e. make Him know you through your obedience to Him and He will reward you in times of need and adversity in this life, as well as in the Hereafter). And know that whatever missed you was not decreed to befall you, and whatever befell you would never have missed you. Know that victory is with patience, ease is with distress, and relief is with hardship."

About the Narrator:

The narrator is 'Abdullâh bin 'Abbâs (may Allah be pleased with him). He was born three years before the Hijrah. The Prophet (peace be upon him) rubbed his palate with his honorable saliva when he was a baby. He also supplicated to Allah for him saying, "O Allah! Bestow on him religious knowledge and teach him to interpret it." He (may Allah be pleased with him) and also his father narrated, "The Prophet (peace be upon him) embraced me and said, 'O Allah! Teach him wisdom (i.e. to understand the knowledge of the Qur'ân)."[64]

He also narrated, "The Messenger of Allah (peace be upon him) supplicated to Allah for me and asked Allah twice to endow me with wisdom."[65]

He was a tall white handsome man with a cheerful face. 'Umar bin Al-Khattâb said about him once, "'Abdullâh is a young man who has the knowledge of the old. He is eloquent and has a reasoning heart."

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[64] Recorded by Al-Bukhâry and At-Tirmidhy.

[65] Recorded by At-Tirmidhy with a good chain of transmission.

Masrûq said, "Whenever I saw Ibn 'Abbâs I used to say, '(He is) the most handsome among people.' Whenever he spoke I used to say, '(He is) the most eloquent among people.' Whenever he narrated hadith I used to say, '(He is) the most knowledgeable among people.'

He lost his eyesight in his last years, and he passed away at the age of seventy in Tâ'if in 68 A.H. Muhammad bin Al-Hanafiyyah performed the funeral prayer for him (may Allah be pleased with them all)."

Lessons Deduced

Creedal Lessons:

1. "Keep faith with Allah..." It is worth mentioning here that there are some fallacies which the 'nation of misguidance' (i.e. the Jews) has spread in order to distort the foundations of the Islamic creed people's minds. They look for the Qur'ânic verses that are not entirely clear, seeking to create confusion by wrongly interpreting them according to their own inclinations and fancies. They also seek allegories and eloquent metonymies in the hadith to do with them what they are also trying to do with the Glorious Qur'ân itself.

   When they heard the verse,

   ﴿مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾

   which means, "Who is he that will lend to Allah a goodly loan so that He may multiply it for him many times?" (Al-Baqarah, 2: 245)

   they said, "O Muhammad! Your Lord has become poor, and He is asking His servants for a loan." Whereupon Allah revealed,

   ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا﴾

   which means, "Indeed, Allah has heard the statement of those (Jews) who say, 'Truly, Allah is poor and we are rich!' We shall record what they have said." (Âl-'Imrân, 3: 181)

   Thus, I prefer to draw attention to what is being said about this saying of the Prophet (peace be upon him), "Keep faith with Allah" and to clarify that keeping faith with Allah means keeping His Laws, practicing the rulings of His Book, and avoiding that which He has made unlawful.

2. "If you want to ask [for anything], ask Allah." Asking and seeking the Help of Allah are from the requirements of true monotheism; for if you seek help from the grave of someone or from a pious man, or if you seek the aid of anyone other than Allah, you do so believing that that person has something that Allah lacks or that he is more generous than Him. Hence, there is no point in worshipping Allah in whose Perfection and Omnipotence you do not believe.

Thus, one of the very basics of monotheism is resorting to Allah Alone for help, for He is the only Omnipotent One and no one other than Him, not even among the prophets or pious men, possesses the power to be able to benefit or prevent harm either from himself or anyone else. Allah says to His Chosen, Muhammad (peace be upon him),

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ﴾

which means, "Say (O Muhammad), 'I possess no power of benefit or harm to myself, except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me.'" (Al-A'râf, 7: 188)

The Exalted also says,

﴿يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾

which means, "He calls besides Allah unto that which hurts him not, nor profits him. That is a straying far away." (Al-Hajj, 22: 12)

3. "The pens were withdrawn and the papers were dried." That is to say, what Allah has preordained shall happen and what he has not ordained shall not. Some interpreters say that the writing is real and that the pens were those with which the Book of Decrees was written. The plural form was used for glorification.

4. "Make yourself known to Allah..." In the process of becoming acquainted with someone, there are several ways that you can get to know each other, but these ways are impossible with Allah; for He says,

   ﴿هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ﴾

   which means, "He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs." (An-Najm, 53: 32)

   Thus, what is really meant is to be close to Him through performing good deeds and keeping away from whatever is unlawful. In such a way, a person becomes loved by Allah.

5. The absolute precision in the uniform universal laws and the accurate Divine Rules represent conclusive evidence of the Greatness of the Creator, Exalted be He. This evidence makes one ponder upon the Oneness of the Lord, the Exalted and Ever-Majestic, and makes one firmly believe in His Perfection and Eternalness. They are also evidence that this universe is built upon reason and premises, not upon randomness and fables. Victory, for example, comes as a result of patience, relief comes after hardship, and

children come from marriage. The results are not found in these reasons, but rather by them. Allah is the One Who guides to the reasons and creates the results.

Moral Lessons:

There is no such thing as the 'generation gap' in the Islamic community; for this variation in ages is natural and also necessary to achieve solidarity and to pass on morals and ethics; as in the verse,

﴿وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

which means, "And this (submission to Allah, Islam) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), 'O my sons! Allah has chosen for you the (true) religion, so die not except in the Faith of Islam (as Muslims - Islamic monotheism).'" (Al-Baqarah, 2: 132)

From the above hadith we can deduce the following morals:

a. Precedence should be given to people of virtue, those of higher rank, and those older in age when traveling.

b. Modesty: The Prophet (peace be upon him) set an excellent example in this respect when he, the Prophet with the most elevated rank, let a boy like 'Abdullâh bin 'Abbâs ride behind him and when he spoke to him offering him advice.

Educational Lessons:

1. "O boy! Let me teach you some words [of advice]. Keep faith with Allah..." This clarifies Islam's great care regarding the raising and educating of children properly, taking into consideration every different stage of their lives, as well as their ability to comprehend what they are being told, in order that we would be able to follow the proper methods of educating them according to every stage. We can draw all these points from the beginning of the hadith especially when we realize the age of 'Abdullâh at the time [he was ten years old] and the methods of learning at that time which depended on memorization, and not on the written word. Thus, the Prophet (peace be upon him) wanted to make the lesson easy for the boy to learn by saying, "Let me teach you some words [of advice]," so that the lesson would neither be too long and boring for him to memorize nor too short for him to comprehend and retain.

2. We have to implant the basics of belief in the minds and souls of our children and to accustom them to monitoring themselves from a tender age, before any new philosophical ideas intermingle with their understanding. In such a way, they would be protected from any of the earthly ideologies that can confuse thoughts and natural disposition.

3. The advice given implants in the young boy an important essential Islamic principle that establishes justice, not only in society, but in the whole

universe as well. This principle is that rewards come from the nature of the deed. Contemplate the meaning of the words, "Keep faith with Allah (i.e. adhere to whatever He commanded and avoid whatever He forbade), and He will protect you." In this respect, Allah says,

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿7﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

which means, "So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." (Az-Zalzalah, 99: 7-8)

He also says,

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾

which means, "...and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me)." (Al-Baqarah, 2: 40)

and He says,

﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾

which means, "Therefore remember Me (by praying, glorifying, etc.). *I will* remember you..." (Al-Baqarah, 152)

and He says,

﴿إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ﴾

which means, "If you help (in the cause of) Allah, He will help you," (Muhammad, 47: 7)

For this reason, the law of recompense was made to motivate people to exert all their efforts to obey Allah and perform good deeds; because if a child is confident that all his desires will be fulfilled without such motivation, he will grow up to be a dependent, lethargic person. This malady is responsible for the lack of development among the Muslims today.

4. Teaching a child that Allah is the Rich One, the Omnipotent in Whose Hands there is all goodness, develops in him self-esteem, without pride, and the desire not to be in need of any of His Creatures. It also safeguards him from demeaning himself and begging from anyone. From this he also knows that his provision comes only through hard work and that Allah will grant it to him according to His Will and Predetermination. As for begging, demeaning oneself, and being hypocritical, they are behaviors that do not in any way increase one's provision and the ones who do these things gain nothing but disrespect and dishonor.

5. We also have to concern ourselves, on the one hand, with clarifying the great corporeal blessings from Allah and also the other blessings that surround a child, like his hearing and sight, the existence of his parents, water, food, etc. On the other hand, we also have to focus on clarifying the importance of seeking the right means that will lead to success, with the Will of Allah; and we have to train our children to leave all matters to the Will of Allah the Exalted.

   In such a way, we will be giving our children the correct creedal upbringing that will secure them from the dangers of atheism, whose followers have many satanic ways. One of them is, for example, that they will go to a Muslim child and say to him, "Ask Allah to give you a toy once, twice, and three times." Then they say, "Ask us for the same." So he asks them, whereupon they give him a dazzling gift which confuses the boy. Then they say to him, "The one who answered you is the one who really exists." At the same time, many schools in the Islamic world give all their attention to implanting patriotism in the minds of their students, not only at the expense of creedal upbringing and proper directing, but also at the expense of learning itself!

6. "And know that if the whole nation..." This sentence makes the believer courageous as it removes all his fear and cowardice. The Exalted says,

   ﴿قُل لَّوْ كُنتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ﴾

   which means, "Say, 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death.'" (Âl-'Imrân, 3: 154)

   And He says,

   ﴿أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾

   which means, "'Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!'" (Al-Nisâ', 4: 78)

7. The hadith also teaches the young to be patient in calamities and to endure hardships. This is because distress is to be followed by relief, and a calamity, whatever it may be, is just a trial and a test that was preordained in the Book of Decrees before the creation of the heavens and earth, that no creature can prevent from happening or force to happen. Thus, a believer has to adorn himself with patience and not to complain or be bored.

Psychological Lessons:

1. "And know that whatever missed you was not decreed to befall you, and whatever befell you would never have missed you. Know..." Conceit is a dangerous ailment which, if anybody becomes infected with it, leads him to megalomania, a disease that afflicted Fir'awn (Pharaoh), Namrûd

(Nimrod), and Qârûn (Korah) who attributed his wealth to his knowledge and worldly wisdom. Allah says,

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا﴾

which means, "He said, 'This has been given to me only because of knowledge I possess.' Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected?" (Al-Qasas, 28: 78)

Some of the rulers reached the point of believing that they were gods or prophets, or at least inspired geniuses, whose power could not be defeated even by the hand of destiny. A person who belongs to such category of rulers once said, "If the hand of destiny reached our group, it would be cut off!" Thus, the Prophet (peace be upon him) wanted to protect us from such psychological dangers so he drew our attention to a great wisdom which was, "And know that whatever missed you was not decreed to befall you." One's strength can never be his savior and his intelligence can never change the Decree of Allah in the state of things and His Laws.

2. The same meaning saves us from stress, from psychological obsessions, disorders, and from worry. "Whatever missed you was not decreed to befall you." So there is no need for impatience, disappointment, or regret. In another hadith the Prophet (peace be upon him) said, "...and if anything (in the form of hardship) comes to you, do not say, 'If I had not done that, such and such would have happened,' but say, 'Allah did that which He had ordained to do'..."

3. "Know that victory is with patience and ease is with distress and relief is with hardship." These eloquent phrases of the Prophet (peace be upon him) clarify that there is no room for despair in a believer's heart, no matter how complicated his conditions and ordeals might be. The Exalted says,

﴿وَلَا تَيْأَسُوا مِن رَّوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِن رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

which means, "And never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve." (Yûsuf, 12: 249)

During battles when fighting grows fierce, fighters should be patient; for patience is one of the main causes of victory, as the Exalted says,

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

which means, "'How often a small group overcame a mighty host by Allah's Leave?' And Allah is with As-Sâbirîn (the patient ones, etc.)." (Al-Baqarah, 2: 249)

Moreover, the Prophet (peace be upon him) said, "Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, be patient and do not flee, for Allah is with the patient ones."[66]

In all kinds of calamities, like illness, distress, and embarrassment, one should be patient; for after distress there is ease and after hardship there is relief. And the Prophet (peace be upon him) said, "Hardship will not overcome two instances of relief (i.e. hardship lies between two instances of relief, immediate relief in this world or a great reward in the Hereafter)." This is due to the fact that Allah mentioned hardship and relief twice, but the word 'hardship' came with the definite article 'the,' and a definite word in Arabic means that there is only one.

Political Lessons:

1. "Keep faith with Allah and He will protect you." Keeping faith with Allah means adhering to His Law, complying with His Commands, and avoiding whatever he has forbidden. Just as an individual is ordered to do so, all Muslim communities and governments are also ordered to do the same. If they follow the Divine Way and apply the Qur'ânic rule in all fields, they will be preserving the Law of Allah and thus they will never be deprived of Allah saving them from all forms of disturbances and tribulations that afflict nations like drought, famine, fear, invasion, tyranny, etc.

2. If a ruler and a subject trust their Lord, each one of them will know that the other's opinion and power can never avail anything against Allah. This will ensure that decision are independent from all earthly influences, especially those mentioned in the hadith that we are currently studying. From this it will be nonsensical to organize referendums about the closing of bars and brothels or about the acceptance of ruling by the Laws of Islam.

Military Lessons:

1. "And if you want to seek help, seek help from Allah." The advice here was not only for Ibn 'Abbâs, but for every Muslim who puts his hand out to beg people for assistance, money, or to meet any other needs. This person should go to the farthest corners of the earth when doors are closed in his face and poverty surrounds him from all sides. The whole nation, or rather all humanity, can not redeem what has been plundered from it by the meanest of people on the face of the earth, let alone create the world and sustain it.. Nor can anyone can tear the earth, nor reach the height of the mountains. The Exalted says,

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[66] Al-Imâm An-Nawawy mentioned this hadith in his explanation of the Forty Hadiths.

﴿يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿73﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

which means, "O mankind! A similitude has been coined, so listen to it (carefully). Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched something away from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allah with His Rightful Estimate. Verily, Allah is All-Strong, All-Mighty." (Al-Hajj, 22: 73-74)

Nothing conflicts with the power of Allah. Thus, the false national and international deities to whom some turn and affiliate with have no place in the Dominion of Allah. He says,

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

which means, "Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrâhîm said (to him), 'My Lord (Allah) is He Who gives life and causes death.' He said, 'I give life and cause death.' Ibrâhîm said, 'Verily! Allah causes the sun to rise from the East; then you cause it to rise from the West.' So the disbeliever was utterly defeated. And Allah guides not the people, who are Zhâlimûn (wrong-doers, etc.)." (Al-Baqarah, 2: 258)

2. Victory in any battle is dependent upon two kinds of weapons neither of which could be substituted for the other. They are:

   a. Physical weapons. Allah says,

   ﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾

   This means, "And make ready against them all you can of power," (Al-Anfâl, 8: 60)

   b. Moral weapons. This is what is referred to when talking about raising the morale of the army. It is considered to be the core of the battle and the main element of victory. Its absence can never be compensated for by any kind of physical weapons, under any circumstances. But the opposite may occur.

Allah arms the Muslims with the latter kind of weapons in the Glorious Qur'ân, emphasizing with the utmost concern that death is one, no matter how it happens. The Exalted says,

﴿يا أيها الذين آمنوا لا تكونوا كالذين كفروا وقالوا لإخوانهم إذا ضربوا في الأرض أو كانوا غزى لو كانوا عندنا ما ماتوا وما قتلوا ليجعل الله ذلك حسرة في قلوبهم والله يحيي ويميت والله بما تعملون بصير﴾

which means, "O you who believe! Be not like those who disbelieve (the hypocrites) and who say to their brethren when they travel through the earth or go out to fight, 'If they had stayed with us, they would not have died or been killed,' so that Allah may make it a cause for regret in their hearts. It is Allah Who gives life and causes death. And Allah is the All-Seer of what you do." (Âl-'Imrân, 3: 156)

In this hadith the Messenger of Allah (peace be upon him) is calling his followers to be brave and courageous, and to seek martyrdom. "And know that if the whole nation gathered..." "And know well that whatever missed you..."

In our present time, we look for our bold lions but all we find are photographs, and we look those photographs and find but one among the thousands. The little country of betrayal, treachery, and usurpation, i.e. the Zionist state, has reached the point of terrorizing us in our own homes and flexing its muscles above our air and very close to our sea and land boundaries. It can even strike wherever and whenever it likes, shamelessly.

And as for shame, they removed from themselves every sense of shame when they breached the Covenants of Allah and unjustly killed their prophets.

As for fear, whom will they fear? A nation that has become like a weakened camel or people who gather to hear the singing of a singer but disperse on hearing the Qur'ân? The group of rulers have dared to defy the rulings from the Qur'ân, so Allah has caused their nations to be lowly and disgraced. Allah says,

﴿وضرب الله مثلا قرية كانت آمنة مطمئنة يأتيها رزقها رغدا من كل مكان فكفرت بأنعم الله فأذاقها الله لباس الجوع والخوف بما كانوا يصنعون﴾

which means, "And Allah puts forward the example of a township (Mecca), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and

fear, because of that (evil, i.e. denying Prophet Muhammad) which they (its people) used to do." (An-Nahl, 16: 112)

The dangerous moral defeat of the Arab armies was what caused their horrible defeat in their recent battles. For example, it was announced that hundreds of square kilometers in some countries neighboring Israel had come under Israeli control, before they were even trodden on by the feet of one Jewish boy! The rulers of these same countries are the ones who were raising their voices with slogans of defying destiny and throwing Israel into the sea!

Economic Lessons:

1. Making oneself known to Allah during times of prosperity, ease, and abundance of wealth is accomplished through abandoning oppression and hypocrisy, spending in beneficial ways, and achieving solidarity. This way one could be sure that Allah will be near him in times of hardship and calamity. His nearness is demonstrated by the following:

   a. Facilitating the matters of provision. The Exalted says,

   ﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿2﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

   which means, "And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (of every difficulty). And He will provide for him from (sources) he never could imagine." (At-Talâq, 65: 2-3)

   ﴿وَأَلَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا﴾

   which means, "If they (non-Muslims) had believed in Allah, and went on the Right Way (i.e. Islam) We should surely have bestowed on them water (rain) in abundance." (Al-Jinn, 72: 16)

   ﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿65﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم﴾

   which means, "And if only the people of the Scriptures (Jews and Christians) had believed (in Muhammad) and warded off evil (sin, ascribing partners to Allah) and had become Al-Muttaqûn (the pious). We would indeed have blotted out their sins and admitted them to Gardens of Pleasure (in Paradise). And if only they had acted according to the Tawrât (Torah), the Injîl (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have

gotten provision from above them and from underneath their feet." (Al-Mâ'idah, 5: 65-66)

b. Strengthening our faith in Allah and our resolve, and increasing our patience and endurance.

c. Invoking the Exalted and Ever-Majestic earnestly. For Allah says,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

which means, "And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)." (Al-Baqarah, 2: 186)

﴿قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ﴾

which means, "Say (O Muhammad to the disbelievers), 'My Lord pays attention to you only because of your invocation to Him.'" (Al-Furqân, 25: 77)

2. Economic theoreticians and analysts try to deal with economic problems from only one aspect, through studying the material factors independently from any other factors. This results in an incomplete solution, because they look at problems from only one perspective. That is if we agree with the correctness of this partial analysis and also to the effectiveness of their solutions.

The solutions they propose are usually suitable only for a certain limited time because they deal with outcomes and consequences. Thus, other sets of problems soon arise as long as the causes still exist. From these perspectives western capitalism, as well as eastern communism, has tried to solve the economic problems of the world.

These two systems caused the Arab world to live under an illusion, especially as a result of communism. It was living under the illusion that all its economic problems would be solved, if only they followed the communist way. But contrary to this, their problems have been aggravated; as their rich have become richer and their poor have become poorer.

As for the Islamic solution, it is not restricted to mere materialistic aspects, but it also involves a spiritual and a moral side.

The Exalted said in a Divine Hadith, "Spend (O My servant), and I shall spend on you."[67]

He also says,

[67] Recorded by Al-Bukhâry and Muslim on the authority of Abu Hurairah.

﴿وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ﴾

which means, "and spend of that whereof He has made you trustees." (Al-Hadîd, 57: 7)

The Prophet (peace be upon him) said, "...and if they withhold the Zakâh (obligatory charity) due on their property, they will be deprived of rain from heaven." He also said, "And whenever they give a deficient measure or weight, they will be punished by drought, famine, and oppression from the ruler."

It was reported that Abu Hurairah (may Allah be pleased with him) narrated, "I heard a hadith of the Prophet (peace be upon him) from 'Umar bin Al-Khattâb that I did not personally hear from him. And he was closer to the Messenger of Allah (peace be upon him) (than I was). 'Umar said, 'The Messenger of Allah (peace be upon him) said, "No property was ever impaired in land or sea except due to the withholding of the Zakâh due on it."'"[68]

Lessons for Da'wah (the Call to Islam)

1. I am firmly confident that if Muslims read this hadith and contemplate its words carefully, it will absolve them from the feelings of defeat, dependency, and colonization. If humanity understands it and tries to apply it once, it will be saved from the dangers of psychological obsessions, social disturbances, and immoral tangles. The meanings behind this hadith will also act as a shield that will protect humanity from suicide, a monster that is haunting the entire western world. Many books are being written concerning suicide, its procedures, and the fastest methods; and what is really strange is how these books vanish so quickly from the market! If I am charging the Islamic nation with this, as well as all humanity with its teachers, intellectuals, and religious men, I am charging in particular the Muslim callers, guides, and preachers. They represent the beating heart of this nation as well as its reasoning mind and they should transcend beyond their personal victories and gains.

2. A Muslim caller must direct most of his attention towards the young, as they represent the energy and hope of the Muslim nation. He should not abstain from meeting and mixing with them. In the hadith we see the Messenger of Allah (peace be upon him) allowing a boy to ride behind him and talk to him, but nowadays we find that many of those who call themselves callers to Allah abstain from sitting with youngsters and teaching them from their experience and knowledge. Such callers always regard their students as inferiors and children, so they keep on imposing

[68] Recorded by At-Tabarâny, *Al-Awsat (Medium Lexicon of Hadîth Narrators and their Narrations)*. It is a Gharîb (unfamiliar) hadith.

their guardianship on them, ridiculing their dreams, and undermining their works.

A preacher should not ignore the words that arouse one's motivation and attention like for example, saying, "O boy! Let me teach you..."

Hadith in Practice

1. Nowadays the youth of our Muslim world are facing the severest double-faced campaign. Instead of taking care of them, guiding them, and directing them because they our dear children, we announce a dangerous war against them from the inside.

   They are left instead as prey for the enemies of Islam, who instigate to them against their religion, their families, and their countries. In these days it has become more proper to ask how many girls were raped, not how many girls observe the veil, and to ask how many prisons are full, not how many schools were opened!

   Thus, instead of following the tradition of the educating leader (peace be upon him), we try all the western ways of upbringing that corrupt rather than guide, and spoil rather than educate. O Muslim rulers! O ministers of education! The youth are a trust concerning which you will be asked in front of the Best of Judges!

2. We have forsaken the Laws of Allah and were sluggish in helping His Religion and defending His Sanctities. So Allah, forsook us. The Exalted says,

   ﴿وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ﴾

   which means, "And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (let them to forget to do righteous deeds)." (Al-Hashr, 59: 19)

   Thus, we were defeated, our blood has become the cheapest in the world, our integrity is never considered by anyone, and our lands have become liable to plunder and usurpation. We are from Allah and to Him we shall return.

3. We ask many people for help and provision, instead of asking Allah Alone. Some people even resort to superstition means when seeking children, health, success, or prosperity. We should not seek any aid from anyone other than the One and Only, the All-Mighty Allah.

4. Unfortunately, we do not make ourselves known to Allah in prosperity. Allah has bestowed upon this nation a great treasure, its oil, with which the Arab countries are able to control the world economy. Thanks to Allah, oil has given these countries an abundance of wealth, which they have dedicated to wars and suppressing Islamic movements. Such acts have brought upon them dangerous economic crises, like the inflation from

which all of these countries suffer, heavy debts, and last but not least is the western plotting that has led to the lowering of oil prices in particular, and all the raw materials in general, which are still the main resources of this nation.

The Exalted says,

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿34﴾ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ﴾

which means, "And those who hoard up gold and silver [Al-Kanz: the money, the Zakâh of which has not been paid], and spend it not in the Way of Allah, announce unto them a painful torment. On the Day when that (Al-Kanz) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): 'This is the treasure that you hoarded for yourselves. Now taste of what you used to hoard.'" (At-Tawbah, 9: 34-35)

And the Exalted says at the end of Qârûn's (Korah's) story,

﴿فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ﴾

which means, "So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves." (Al-Qasas, 28: 81)

HADITH TWENTY

Abu Mas'ûd 'Uqbah bin 'Amr Al-Ansâry Al-Badry (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "One of the sayings of the early prophets that the people understand is, 'If you do not feel ashamed do whatever you like.'" (Recorded by Al-Bukhâry, Ahmad, Abu Dâwûd, and Ibn Mâjah)

Lessons Deduced

Creedal Lessons:

1. Having faith in the message of Muhammad (peace be upon him) and whatever he brought entails believing in his prophethood and his mission; and from the basics of what came in this message is also believing in all the previous prophets and messengers. The Exalted says,

   ﴿آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ﴾

   which means, "The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, 'We make no distinction between one another of His Messengers.'" (Al-Baqarah, 2:285)

   There is nothing strange in this matter as the Oneness of their Sender, the Exalted and Ever-Majestic, unites all the messengers and prophets in the unity of the aim for which they were sent, which was calling people to submit to Allah, the Exalted.

   So why do we see this struggle between the followers of Mûsâ (Moses) and those of 'Îsâ (Jesus)? And why is there all this hatred for the followers of Muhammad (peace be upon them all), as the source of all the messengers is one and their aim is one?

   I wonder who these rigid fanatic biased people are. Those who on the one hand, raise the rank of 'Îsâ, the son of the virgin Maryam (Mary), to the level of divinity and shamelessly degrade Muhammad (peace be upon him) to the level of the fabricators and liars on the other? Or are they the people who only believe that with which Mûsâ was sent, after its distortion of course, and then they pay no heed to anything that the son of Maryam (peace be upon them both) was sent with?

   In the Qur'ân, Allah reveals their misconceptions and the mutual feelings of hatred between them. He says,

﴿وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ﴾

which means, "The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture." (Al-Baqarah, 2:113)

This quarrel and the insults between the two parties took place in front of the Prophet (peace be upon him) when some of the Christian people from Najrân came to see him. Some Jewish rabbis came and the two parties disputed in the presence of the Messenger of Allah (peace be upon him). During the dispute the Jew Râfi' bin Harmalah said, "You are not on the right religion." Then, he declared his disbelief in 'Îsâ (Jesus, peace be upon him) and the Gospel. At that, a Christian man from Najrân said to the Jews, "You are not on the right religion." Then, he denied the prophethood of Mûsâ (Moses, peace be upon him) and declared his disbelief in the Torah.

So Allah revealed the verse above.[69]

Or are they the people who do not feel any kind of susceptibility to believe in all the prophets and messengers, who even regard such susceptibility, if it is found, as something that blemishes their faith?

The prophets themselves shared covenants with Allah and vowed to believe in, support, and help the messengers who would come after them, as the Exalted says,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ﴾

which means, "And (remember) when Allah took the Covenant of the Prophets, saying, 'Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must then believe in him and help him.' Allah said, 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said, 'We agree.' He said, 'Then bear witness, and I am with you among the witnesses (for this).'" (Âl-'Imrân, 3:81)

Jâbir (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Do not ask the People of the Book about

1 Reported by Muhammad bin Ishâq from Ibn 'Abbâs.

anything. Verily, they will not guide you while they are misguided. (If you ask them) you will either believe in falsehood or disbelieve in the truth. By Allah, if Mûsâ (peace be upon him) were alive among you, it would not be lawful for him except that he would follow me."[70]

2. Real modesty is not just an inner feeling that prevents one from committing sins in front of other beings. A person may not have the audacity to commit sins openly, but he may fear other people observing him or their pursuit and punishment. A truly modest person is the one who feels shy in front of His Creator, the Exalted and Glorious, because He Alone knows all secrets and hidden matters. Nothing can be hidden from Him, Whose Sight can not be screened by closed doors, or traveling to Paris or London, etc. Everyone should be convinced that Allah can see him, wherever he is, that is if his faith does not enable him to reach the rank of seeing Allah in His Commands and Prohibitions, which is the loftiest rank of true faith.[71]

   Being embarrassed in front of Allah is not the same as being embarrassed in front of human beings. It is not as some, or rather many people, think, but it is as is illustrated in a hadith narrated by 'Abdullâh bin Mas'ûd (may Allah be pleased with him) who said, "The Messenger of Allah (peace be upon him) said, 'Feel Hayâ' (a moral behavior that denotes the utmost observance of awe and respect for Allah, which leads to the collective attributes of bashfulness, shyness, modesty, and prudence) in front of Allah as it should be felt.' We said, 'O Messenger of Allah! We do, and all praises are due Allah.' He said, "It is not that, feeling Hayâ' in front of Allah is to keep the head with all that it comprehends and the stomach with all that it contains (away from all the prohibitions of Allah), and to remember death and the decay (in the grave). And whoever wants the (reward of) the Hereafter should abandon the vanities of this world. Anyone who does so will be truly feeling Hayâ' in front of Allah as it should be felt.'"[72]

Social Lessons:

The power of Hayâ' is the strongest one, and when the individuals of a nation lose it, this will lead to a great deterioration socially. At such a time there, neither property nor honor will be secure. The lack of such a quality was the reason behind the end of many nations, the destruction of their people, and the ruin of their civilizations; and history is witness to what I am saying, as the Exalted says,

﴿وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا﴾

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2 Recorded by Al-Hâfizh Abu Ya'lâ.
3 For more details, see Hadith Two.
4 Recorded by At-Tirmidhy, Ahmad, and Al-Hâkim.

which means, "And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction." (Al-Isrâ', 17:16)

Political Lessons:

Nowadays we are facing a group of people who do not possess any sense of shame. They are the Jews who monopolize all the manners of cunning, slyness, malice, and deceit. They can not be harmed if we repudiate them, warn them, denounce their crimes, or hurry to seek international public opinion, as they have altered truths and fabricated events. Not only did the absence of their sense of shame make them distort the history of humanity and judaize the Islamic cultural heritage, but it also caused them to omit and alter verses in the Torah itself! Would then distorting the history of Jerusalem and judaizing its features be more difficult for them than this?

O people! You will gain nothing from these calls or complaints. Your voices have become hoarse, the piles of paper have accumulated in the United Nations, and our ears have become deafened. Tell us by Allah, what have you gained? Have you liberated one span of land or achieved any dream? Have you regained your honor? Or have you found any consolation except in broadcasts and conferences?

By Allah! You will not be able to affect anyone who has completely abandoned his sense of shame and you will never be able to revive dead consciences or move hardened feelings! You will never evoke pity in deadened hearts whose owners have completely forsaken every sense of shame.

Israel is adhering to the concept of this hadith very strictly. "If you do not feel ashamed do whatever you like," and it is being fought by warnings only!

Israel does not feel ashamed, so it declares boastfully that it is the best nation and that the Jewish people are Allah's Chosen People. Any other nation is seen as just rabble whom they manipulate for their own interests. Israel did not feel ashamed, so it usurped a country, and deported or made its original people homeless. Israel did not feel ashamed, so it kept seizing large parts of the Arab lands, claiming to be guarding its boundaries and protecting its security.

When have you gained something when you felt ashamed or modest? In fact, you have held back! A canon can never be resisted by the tongue. A linguistic type of rescue can never substitute a military rescue. Our response should be appropriate to the kind of terror we are facing.

Lessons for Da'wah (the Call to Islam)

1. It is not being bashful and modest when a Muslim acknowledges evil, forgives its perpetrators, and accompanies them whatever his relations with them or their rank may be.

2. Some of those who are supposed to be callers to Allah have completely lost their sense of shame in front of Allah. So they have started to decide what is permitted and what is forbidden and to amend the prescribed *rulings* for

the rulers according to their own wishes. They have even justified their stands, declarations, and decisions that contradict the Way of Allah and His Messenger, through falsely interpreting and distorting verses of the Qur'ân.

When one of them chooses to surrender and submit to the Jews, the executioners of our modern age; to betray Jerusalem, the sanctuary of Ibrâhîm (Abraham, peace be upon him), and the place to which Muhammad (peace be upon him) went on his night journey; and to humiliate the Islamic nation and empower the West over it, what did the scholars of this nations do? They quickly and shamelessly sought the Book of Allah to convince their leaders by the verse in which Allah says,

﴿وَإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا﴾

which means, "But if they incline to peace, you also incline to it." (Al-Anfâl, 8: 61)

And they forgot that Allah says,

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

which means, "And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy." (Al-Anfâl, 8: 60)

and that He says,

﴿فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ﴾

which means, "So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you, and will never decrease the reward of your good deeds." (Muhammad, 47: 35)

What is really strange in this matter is that some people are trying to affiliate these contradictory situations all over the Islamic world today with Islam. These contradictions are exemplified by the nullification of the honorable Sunnah (the traditions of the Prophet (peace be upon him)) and the second source for Islamic law; the lack of use of the Islamic calendar; the prevention of polygyny; the acknowledgment of the adoption system and birth control; the regarding of usurious interest as lawful; the acknowledgment of being able to seek the disbeliever's help to harm Muslims; and so on.

Hadith in Practice

1. Many people think that bashfulness and modesty means to abstain from talking, even for the purpose of revealing a truth, renouncing an evil, or to inquire about the Laws of Allah. This is a totally wrong conception. The Messenger of Allah (peace be upon him) himself was shyer than a virgin

girl in her private rooms, but this neither stopped him from forbidding the wrong nor did it make him acknowledge falsehood or wrongdoing. In an authentic hadith, 'Â'ishah (may Allah be pleased with her) narrated, "May Allah be merciful to the women of the Anṣâr (Supporters), their shyness did not prevent them from asking about the affairs of their religion and learning their religion well." Al-Bukhâry recorded that Umm Salamah (may Allah be pleased with her) narrated, "Umm Sulaim came to the Messenger of Allah (peace be upon him) and said, 'O Messenger of Allah! Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a ritual bath after she has a wet dream (nocturnal sexual discharge)?' The Prophet replied, 'Yes, if she notices a discharge.'"

2. Using several different pretexts, many in the Muslim community have shed their characteristics of bashfulness, such as some of the women, rulers, writers, and journalists.

HADITH TWENTY-ONE

On the authority of Abu 'Amr, who is also known as Abu 'Amrah, Sufyân bin 'Abdullâh Ath-Thaqafy (may Allah be pleased with him) said, "I said 'O Messenger of Allah! Tell me something about Islam that might dispense with the necessity of my asking anyone other than you.' He said, 'Say, "I affirm my faith in Allah," and then remain steadfast to it.'" (Recorded by Muslim)

About the Narrator:

He was Sufyân bin 'Abdullâh Ath-Thaqafy from At-Tâ'if. He was a Companion of the Messenger of Allah (peace be upon him) for a while. During the Caliphate of 'Umar bin Al-Khattâb, he was the governor of Tâ'if.

Occasion of the Hadith:

There is no specific incident related to this hadith, but the way it is narrated, in the form of a direct question and answer, reveals to us the Companions' keen interest to know more about their religion from their Prophet (peace be upon him).

The Companions hated to annoy the Prophet (peace be upon him) with their numerous questions (out of politeness), and they did not like to bother him. So many times, they used to wait until a Bedouin came, as the Bedouins were affected by the coarse nature of the desert and were not refined by the proprieties of Islam. They used to ask many questions, and the Prophet (peace be upon him) would answer all of their questions. Here, Abu 'Amr asks the Messenger of Allah (peace be upon him) his question and the answer is given conclusively.

Lessons Deduced

Creedal Lessons:

1. We notice that Abu 'Amr Sufyân bin 'Abdullâh said, "Tell me something about Islam..." But the Prophet (peace be upon him) answered, "Say: 'I affirm my faith in Allah.'"

   From this it may be thought that Islam and Faith are two meanings for the same word. So, we have to look at the scholar's definitions of both terms to fully grasp their meanings.

   The lexical meaning of the word Faith is: absolute belief, and it is mentioned in the statement of Allah,

   ﴿وَمَا أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ﴾

   which means, "But you will never believe us even when we speak the truth." (Yûsuf, 12: 17)

Technically (according to Islamic law) Faith means: the necessity of believing wholeheartedly in all matters related to the religion that our Prophet (peace be upon him) came with.

The lexical meaning of the word Islam is: submission and compliance.

Technically, it has two meanings; the first is the opinion of most of the Mâturîdiyyah and some of the Ashâ'irah. They say it means submission to orders and prohibitions, and in this way it is exactly the same as Faith. The second is the opinion of most of the Ashâ'irah and many of the Mâturîdiyyah. They see them both as different concepts and words, with Islam just meaning complying with orders and prohibitions.

The word "Islam" appears many times in the Qur'ân with different meanings but in most of them it means the religion as a whole. Allah says,

﴿إِنَّ الدِّينَ عِندَ اللَّهِ الإِسْلَامُ﴾

which means, "Truly, the religion with Allah is Islam." (Âl-'Imrân, 3: 19)

2. True faith means believing in the Oneness of Allah and remaining steadfast to that. It also means seeking only His Help; knowing that goodness and harm come from Him alone; and it means associating nothing else with Him in His Divine Self, His Attributes, or His Deeds. The one who runs to seek the help of a dead person or from a grave will never be answered. He hopes to find help from others while he invokes Allah in each Rak'ah (unit of prayer) saying,

﴿اهدِنَا الصِّرَاطَ المُستَقِيمَ﴾

which means, "Guide us to the Straight Way." (Al-Fâtihah, 1: 6)

He is like the Jews who deviated from the Right Path and claimed that 'Uzair (Ezra) was the son of Allah. Or he is like the Christians who say that Al-Masîh (the Messiah) is the son of Allah, Exalted be He.

Moral Lessons:

Among the ways of showing respect and reverence to honorable people is calling them with their titles and not by their proper names. No one deserves to be revered more than the Prophet (peace be upon him) as Allah tells us,

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾

which means, "Make not the calling of the Messenger (Muhammad) among you as your calling of one another." (An-Nûr, 24: 63)

The Companions followed the Orders of their Lord and here we see Sufyân (the narrator) addressing the Prophet (peace be upon him) saying, "O Messenger of Allah!" All of the Companions (may Allah be pleased with them) used to compete

even to take the water left after his ablution or his spit to rub it against their faces, for they were regarded as a blessing.

But some Bedouins who came from the desert found nothing wrong in raising their voices and calling the Prophet (peace be upon him) by his name, "Oh Muhammed!." This was not acceptable of course to anyone, especially not to a wise Jurist.

Intellectual Lessons:

Deviating from Islamic laws and following man-made laws is considered to be deviation from the natural course of things. It is a deviation from the natural disposition that Allah created people with. Modesty, gratitude, and Monotheism are among the natural dispositions, and deviating from them only leads to a corruption and distortion in one's morals and dealings with others.

Holding fast to the Right Path does not generate deviation, as every thing devolves from its own kind.

This means that deviations come from distorted ways of thinking. In my opinion, there is no comprehensive system except the Qur'ân, which covers all aspects of life. Allah says,

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

which means, "So stand (ask Allah to make) you (Muhammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (of your Companions) who turn in repentance (to Allah) with you, and transgress not (Allah's legal limits). Verily, He is the All-Seer of what you do." (Hûd, 11: 112)

All the killings, injustices, and terror that we witness today are the result of following distorted man-made systems, whether they are philosophical, existentialistic, capitalistic, or communistic systems. Allah, the Exalted, says,

﴿فَلِذَٰلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ﴾

which means, "So unto this (religion of Islam, alone and this Qur'ân) then invite (people) (O Muhammad), and Istaqim (i.e. stand firm and straight on Islamic Monotheism by performing all that is ordained by Allah (good deeds, etc.))" (Ash-Shûrâ, 42: 15) He also says,

﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ﴾

which means, "An Arabic Qur'ân, without any crookedness (therein)." (Az-Zumar, 39: 28)

The best solution then is to follow the laws of Allah which are above error.

Political Lessons:

Not only did the Companion ask the Prophet (peace be upon him) a question, for which he received a comprehensive answer that covered more than that he asked for, but he also included his desire of not wanting to have to seek anyone else's help concerning matters of this world or of the Hereafter. Allah swore by Himself that no one attains true faith until he resorts in all his troubles and matters to the Sunnah (the tradition of the Prophet (peace be upon him)) and accepts its judgment. He says,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

which means, "But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (An-Nisâ', 4: 65)

Lessons for Da'wah (the Call to Islam)

One of the most important pieces of advice for callers to Islam is to avoid boring wordiness in their speeches and sermons. Giving only two sermons before Jumu'ah (Friday) Prayer guides the caller to an important psychological factor that will attract and keep people's attention.

Lengthy talk and arguing too much makes discussions futile, and impossible to be grasped, and people start to feel bored by too many words.

Imam 'Abdullâh bin Mas'ûd (may Allah be pleased with him) used to take advantage of Thursdays to sit with people and give them talks, but he did not do it on any other day.

The Prophet (peace be upon him) did not prolong prayers when he heard little children crying, because he knew that their mothers would be distracted.

He also admonished Mu'âdh when the people complained that he had led them in a prolonged prayer, he reprimanded him disapprovingly saying, "O Mu'âdh! Are you putting the people to trial?"

But, nowadays there are some callers to Islam who know nothing of this teaching. They do not know the meanings of the Qur'ân, and they participate in immoral gatherings, and one finds them also using lengthy repulsive sentences. The Prophet (peace be upon him) called such people "the conceited ones" When they are gone, they are forgotten.

Hadith in Practice

1. Remaining steadfast in matters of belief, transactions, and acts of worship does not rely upon personal opinions and situations. It is not left for speculation but rather it is clearly stated in the Qur'ân, that,

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

which means, "So stand (ask Allah to make) you (Muhammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your Companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's legal limits). Verily, He is All-Seer of what you do." (Hûd, 11: 112)

The statement 'as you are commanded' means commanded by Allah, and not acting according to our own desires and wishes. If it were not so, the atheist would claim to be virtuous according to general rules, and the pagan would relate virtuousness to himself according to the customs and traditions of his people.

The sorcerer would relate virtuousness to himself according to his forefathers' traditions, and he would even go further by claiming that these verses have a different meaning,

﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ﴾

which means, "If they (non-Muslims) had believed in Allah, and went on the Right Way (i.e. Islam) We should surely have bestowed on them water (rain) in abundance." (Al-Jinn, 72: 16)

He would claim that the way mentioned in the verse is his own way. People became confused as to whether this way was the way of the Qâdiriyyah, Ash-Shâdhliyyah, Ar-Rahmâniyyah, Al-'Alâwiyyah, etc. and the Muslims became confused regarding the kind of Faith they were to follow, i.e. that of America, the Arabs, or the communists.

Allah answers them saying,

﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ﴾

which means, "And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path." (Al-An'âm, 6: 153)

2. The question of the Companion here leads some people to say that Islamic law is to be taken only from the Qur'ân and Sunnah. This is true in some respects, but some may regard it as an accusation of Islam. The Companion did not say, "I will not ask anyone but you to explain what you said to me," as this Companion was capable of taking knowledge from its source.

Asking men of understanding about Islamic matters is not degrading, because we can never understand them fully without their help. They are more knowledgeable in the Arabic language and are more capable of understanding the Juristic rulings. Asking them does not decrease one's

Faith, on the contrary, there is no Sunnah without the law. Some Muslims nowadays claim that we are not in need of compilations like that of Al-Bukhâry, Muslim, and others. They claim that we do not need the works of Anas bin Mâlik, Imam Shâfi'y, Ahmad bin Hanbal, and Abu Hanîfah, and the many others who have enriched our Islamic history. I say to them all that this claim has made our enemies happy. It made our children and scholars renounce the works of their forefathers and teachers, and they took the false opinions against those of their own people. Now they form a sect with their followers and supporters, aiming for dissention to occur between the Muslims. May Allah save us from their evils.

HADITH TWENTY-TWO

Abu 'Abdullâh bin Jâbir bin 'Abdullâh Al-Ansâry (may Allah be pleased with him) narrated that a man asked the Prophet (peace be upon him), "If I perform the obligatory prayers, observe the fast during (the month of) Ramadân, make lawful what is made lawful (by Allah), (i.e. do it believing in it) make unlawful what is made unlawful (by Allah) (i.e. avoid it), and do nothing more than that, will I enter Paradise?" He (the Prophet) said, "Yes." (Recorded by Muslim)

About the Narrator:

Jâbir witnessed the Second Pledge of Al-'Aqabah with his father 'Abdullâh Al-Ansâry (may Allah be pleased with them). 'Abdullâh was among the twelve leaders on that day and he died as a martyr on the Day of (the Battle of) Uhud. Jâbir (may Allah be pleased with him) said, "The Messenger of Allah (peace be upon him) met me some days after the death of my father and said, 'O my son! I will give you good news. Allah, the Exalted and Ever-Majestic, raised your father from the dead and said to him, "Wish (for anything)." He said, "O Allah! I wish to come back to life in order to be killed once more." Allah said, "I have decided that they will never return to it (life)."'"

Jâbir (may Allah be pleased with him) narrated many hadith, almost one thousand five hundred and forty. He was the last of the Companions to die in Medina at the age of ninety-four.

Occasion of the Hadith:

An-Nu'mân bin Qawqal, who was the man who came to ask the Prophet (peace be upon him), might have been confused by many supererogatory practices and voluntary acts of worship, so he wanted to settle the matter and know the main conditions that would enable him to enter Paradise, before learning about the voluntary deeds that would raise his rank there.

An-Nu'mân participated in the great Battle of Badr and died as a martyr in the Battle of Uhud. On that day, he said, "I swear by Allah! (I wish) that before the sun of this day sets, I will walk on the green (grass) of Paradise with my lameness." The Prophet (peace be upon him) said, "An-Nu'mân trusted Allah and found what he was looking for, for I saw him walking on the green (grass) of Paradise without a limp."

Lessons Deduced

Juristic Lessons:

1. Omitting the performance of the supererogatory acts of prayer and fasting is permissible and the one who does this will not be punished, as long as they are not omitted out of disdain.
2. It is not permissible for someone who has not fulfilled the obligatory acts to occupy himself with the performance of the supererogatory acts. He has to

begin with discharging his obligation for any missed prayers, apart from the voluntary ones such as the Witr (the Odd Prayer), the two 'Îd Prayers, the two Rak'ahs of greeting the Mosque, the Shaf' (Even Prayer), and the ones before the Fajr (Dawn) Prayer, and the other supererogatory acts with which one accustoms oneself to observe.

Creedal Lessons:

1. The knowledge of the unseen is among the qualities of Allah, the Exalted and Ever-Majestic and no one knows about it, except Him. When the Messenger of Allah (peace be upon him) answered the man's question, "Shall I enter Paradise?" and said, "Yes," he was just acting as messenger of Allah when he answered him. Allah says,

   ﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿26﴾ إِلَّا مَنِ ارْتَضَى مِن رَّسُولٍ﴾

   which means, "(He Alone) the All-Knower of the Ghaib (unseen), and He reveals His Ghaib (unseen) to none Except to a Messenger (from mankind) whom He has chosen (He informs him of the unseen as much as He likes)." (Al-Jinn, 72: 26-27)

   As Allah made Paradise unlawful to the disbelievers He made it unlawful for the believers to dwell in Hellfire forever. His Justice assures that those who obeyed Him and were faithful will enter Paradise with His Will.

2. Anyone who argued and was stubborn about the legality of something that Allah made lawful or about the illegality of something made unlawful by Allah in a verse from the Qur'ân or in the Sunnah, he takes himself out of the circle of faith, even if he makes lawful what is lawful and makes unlawful what is unlawful by following his traditions and customs.

Behavioral Lessons:

1. Anyone who is busy observing the supererogatory acts instead of doing the obligatory acts is one of the vain people and whoever is busy observing the obligatory acts instead of doing the supererogatory ones is among the equitable people.

2. There are some people who worship Allah because they are afraid of His Punishment; some seek His Reward; and others worship Allah because they love Him, want to be near Him, and because all acts of worship and submission are due to Him. The last is the highest rank and it can not be attained, except by the elite whose souls have been purified, whose morals have been elevated, and whose manners have been reformed.

Legal Lessons:

1. The statement "make unlawful what is made unlawful by Allah" does not mean that he made the lawful and unlawful according to his own opinions, but he did so according to the Sharî'ah (Islamic law). Woe to anyone who makes himself a legislator, not a bearer of information, and makes unlawful

what he sees or thinks to be so or makes lawful what he wishes. By doing so, he is claiming to have a characteristic of divinity, even if he does not declare it as Fir'awn (Pharaoh) did when he said to his nation, as Allah says,

﴿قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى﴾

which means, "Fir'awn (Pharaoh) said, 'I show you only that which I see (correct).'" (Ghâfir, 40: 29)

And He says,

﴿قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ﴾

which means, "(Fir'awn (Pharaoh)) said, "You believed in him before I gave you leave.'" (Ash-Shu'arâ', 26: 49)

His people followed his orders blindly, were carried away behind him, and worshipped him even though they did not say it openly.

2. Although Hajj and Zakâh are two essential pillars among the five pillars of Islam, there is no mention of them in this hadith. This is because they are not essential for entering Paradise for one who is not capable of performing them or who does not have the minimum requirement needed for them. The wars against apostasy led by the first caliph Abu Bakr As-Siddîq were proof of this. Islamic legislation is based upon the physical ability of the individual, in a way that cares for his physical and psychological ability as well as his financial capability; this applies only to the commandments.

Lessons for Da'wah (the Call to Islam)

One of the best methods of Da'wah requires that a caller does not talk too much about the supererogatory acts at the beginning of his call, as some in his audience may become busy with such acts and neglect the obligatory ones. Others may be concerned about such deeds being a burden on them and may stop observing other Islamic rulings. The Prophet (peace be upon him) gives us the best example in this field. During his thirteen year stay in Mecca he did his best to destroy atheism and establish monotheism, i.e. the belief that there is no god but Allah and Muhammad is His Messenger. He did that before he enjoined the observation of the fast or the performance of Hajj on them, in spite of the nearness of the Ka'bah to them.

Hadith in Practice

Despite the fact that most of the time, the callers to Islam want to guide this nation, they instead do it harm by their methods. They live with the reality of the Muslim nation today and witness all the hardships afflicting it; they see its enemies' swords injuring it and causing it to bleed; and they witness the loss of its dignity and the violation of its sanctities. Most of its lands are moaning for help against colonization and its food, clothes, and medicines are still under the control of its enemies who gives these things in return for the most precious things this nation owns. If one day

it will pay all that it owes them, they will say triumphantly, "You lost it all by yourself." Witnessing all of these conditions, we find the callers arguing about issues like the raising hands with every Takbîr (when saying, "Allahu'akbar (Allah is Great).") during the prayer, putting the hands on top of each another after raising from Rukû' (bowing in the prayer) or keeping them by one's sides, the thickness of beards, and the wearing of cologne!

These callers wander distractedly in a valley, while the Islamic nation is in another valley.

HADITH TWENTY-THREE

Abu Mâlik Al-Hârith bin 'Âsim Al-Ash'ary (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Purification is half of the faith, 'Al-hamdu lil-lâh (Praise be to Allah)' fills the scale, 'Subhân Allâh (Glory be to Allah)' and 'Al-hamdu lil-lâh (Praise be to Allah)' they both fill, or it fills up what is between the heavens and the earth Prayer is a light, charity is proof (of one's faith), patience is brightness, and the Qur'ân is evidence either for or against you. Everyone goes out early in the morning and sells themselves, thereby setting themselves free or destroying themselves." (Recorded by Muslim)

About the Narrator:

He is Al-Hârith bin 'Âsim. His father 'Âsim was not one of the Companions. Al-Hârith died during the plague of 'Amwâs in the year 18 A.H. during the caliphate of 'Umar (may Allah be pleased with him).

Lessons Deduced

Creedal Lessons:

1. If faith, which is true belief, is limited to two essential matters:

   a. Abstaining from committing that which is improper (i.e. anything prohibited by Islamic law).

   b. Doing whatever is obligatory.

   and if the word 'purification' means ridding oneself of concrete as well as abstract impurity, and it represents the pillar on which the above aspects are built, it is thus the first half of faith.

2. Belief in Allah is like a blessed tree giving its fruit when it is planted in a good and pure heart, but if it is planted in an impure, defiled heart it will never blossom or give any fruit. Thus, the first act that should be done to enter this religion is to testify that there is no god but Allah. This phrase is composed of both a negation and an affirmation, i.e. 'there is no god' to be worshipped in this universe or to be resorted to in prosperity or adversity 'but Allah'. For this reason, the Prophet (peace be upon him) worked hard to abolish false creeds all the time he was in Mecca, by cleansing the people's hearts from the dangers of associating others with Allah in worship and worshipping false deities. This happened before the ordainment of any of the obligatory acts or the setting of any traditions, in a similar way to a farmer who clears the harmful weeds and poisonous grasses that will hinder the growth of his crops from his land and then he dedicates himself to his sowing. Thus, taking partners with Allah in worship is something that should not be allowed to soil any believing heart, as the Exalted says,

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ﴾

which means, "So shun the abomination (worshipping) of idols." (Al-Hajj, 22: 30)

3. The scale and the fact that deeds are to be weighed on the Day of Resurrection are among the unseen matters that we must believe in. Many of the scholars of and authors of books about monotheism differed in their explanations about the true nature of this scale, its shape and its capacity, may Allah forgive them. It is more appropriate for us, and for them, to direct our attention towards what is going to be weighed. The Exalted says, actuality

﴿فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

which means, "Then, those whose scales (of good deeds) are heavy, -these, they are the successful." (Al-Mu'minûn, 23:102)

We should follow the example of the Sunnis in completely believing in the reality of the scale without any doubts, and in leaving its essence to Allah, the Exalted and Ever-Majestic. Allah says,

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ﴾

which means, "And We shall set up balances of justice on the Day of Resurrection." (Al-Anbiyâ', 21:47)

Behavioral Lessons:

"Patience is brightness." A believer who remains patient is guided by the light of truth, so he follows the path of right guidance in his acts of worship and in all his dealings too. Patience should be exercised in three situations: calamities and their hardships; acts of worship and their difficulties; and lust and its pleasures. In a time of intellectual and moral deterioration, people stray very far from the right course, and their rulers shamelessly and publicly drink alcohol and commit acts of debauchery. At such a time, people divide into three different groups:

1. The first group want to fight the tyrants, criticize them, and stand up against their licentiousness and debauchery with all the power they possess without caring about their swords or soldiers. This group includes the best people in the Islamic nation who know well that the best kind of Jihâd (fighting in the Cause of Allah) is speaking a word of truth in front of an oppressive ruler. So, they fight in the Cause of Allah and are patient until they are martyred, imprisoned, or tortured.

2. The second group were fooled and misled by their wanton rulers and their devils, so they were led by them, and they imitated them and drifted away on their immoral course. This group comprises the majority of the people.

3. The third group chose to seclude themselves and to live a life of solitude. This is the least that we should do in front of oppression and transgression in case of disability [to act against them]. In this group there are many of the scholars and experts in the different branches of the Islamic culture.

But what is very strange are the ways followed by all or some of those who belong to the last group in order to restrain themselves and control their desires. For example, one of them may hang himself from tree for a whole night, walk on nails without shoes, or wear rough clothes, while the real world is full of trials and tests that distinguish a true striving believer and a dissolute apostate. The Exalted says,

﴿الم ﴿1﴾ أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾

which means, "AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allah (Alone) knows their meanings.] Do people think that they will be left alone because they say, 'We believe,' and will not be tested?" (Al-'Ankabût, 29:1-2)

Will they leave their cells and abandon their retreats to share in what this nation is suffering from and to defend the faith? It would be better if they followed the example of the Prophet (peace be upon him) who used to be the closest one to the enemy during battles when the fighting grew severe!

Juristic Lessons:

"Purification is half of the faith."

1. Whoever is in the state of major ritual impurity is forbidden from performing circumambulation around the Ka'bah, offering the prayer, touching the Qur'ân, or entering a mosque.

2. Idolatry is an abomination, as the Exalted says,

   ﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ﴾

   which means, "So shun the abomination (worshipping) of idols." (Al-Hajj, 22: 30)

   And the worshippers of idols are considered to be impure, as Allah says,

   ﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا﴾

   which means, "Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are Najasun (impure). So let them not come near Al-Masjidul-Harâm (in Mecca) after this year." (At-Tawbah, 9: 28)

   The scholars have disagreed concerning the reason behind describing the disbelievers as impure. Some said that a disbeliever is in a permanent state

of major ritual impurity, while Ibn 'Abbâs, as well as other scholars, said that it is his disbelief that defiles him.

"So let them not come near..." is a prohibition. "Al-Masjidul-Harâm" is a word which denotes the whole of the sanctuary (of Mecca). This is the opinion of 'Atâ' Al-Khurasâny. Thus, it is forbidden to let any disbeliever enter any part of the sanctuary. If a messenger comes to meet the Imam, he should meet him outside the sanctuary. If a disbeliever enters the sanctuary secretly and he dies, his grave should be disinterred and his bones should be removed, as disbelievers are not to settle or even pass through there.

Moral Lessons:

"Prayer is a light." Prayer is a light that guides its performer towards the path of righteousness, good manners, and virtuous standards. It makes the believer monitor himself and fear Allah. So wherever he goes, he always remembers his dangerous situation in front of the All-Knower, the All-Aware, while he is saying,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

which means, "You (Alone) we do we worship, and You Alone do we ask for help (for each and everything)." (Al-Fâtihah, 1:4)

Allah says,

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ﴾

which means, "And perform As-Salât (the prayer). Verily, As-Salât prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.)." (Al-'Ankabût, 29:45)

Educational Lessons:

"Purification is half of the faith..." All the Islamic acts of worship, including the prayer, are not intended by the eternal Islamic law as aims in themselves, but are rather the means to achieve higher goals of purifying souls, educating and correcting them, and raising them above the earthly animalistic level to attain an angelic heavenly serenity, as the Exalted says,

﴿قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿9﴾ وَقَدْ خَابَ مَن دَسَّاهَا﴾

which means, "Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true faith of Islamic monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true faith of Islamic monotheism, or by following polytheism, etc., or by doing every kind of evil wicked deeds)." (Ash-Shams, 91: 9-10)

Allah explains the mission of the honorable Messenger whom He sent to guide a nation that used to vitalize vice and kill virtue, forbid right and command wrong. The Exalted and Ever-Majestic says,

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

which means, "He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islamic laws, and Islamic jurisprudence) and Al-Hikmah (As-Sunnah, the legal ways, orders, acts of worship, etc. of Prophet Muhammad). And verily, they had been before in manifest error." (Al-Jumu'ah, 62:2)

And He says,

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾

which means, "Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it." (At-Tawbah, 9: 103)

Purifying the soul means to remove all the traces of polytheism that have resulted in ungratefulness, the exercising of spite toward others, and the vices of envy and holding grudges. The essence of Islam or of humanity in any human being, regardless of his religion or beliefs, is not in his clothes, his skin, or his hair; but it is his inner self and his heart that Allah, the Exalted and Ever-Majestic cares about. The Messenger of Allah (peace be upon him) said, "Verily, Allah neither considers your faces nor your bodies, but He considers your hearts." For these reasons, inner purification of the soul is considered to be the first half of faith.

Psychological Lessons:

"'Al-hamdu lillah (praise be to Allah)' fills the scale, and 'Subhân Allâh (Glory be to Allah)'..." Western people, as well as anyone imitates them, live in a continuous state of spiritual tension and psychological disturbance, as they have no firm ground to stand on, nor any sense of security or sense of bliss. There are many who commit suicide or take tranquilizers. There are also many cases of failed marriages, orphaned children, wasted money, and innocent murder victims as the result of the hideous spiritual hollowness that many are suffering from. But their remedy is not far away.

This stress is the outcome of the fact that the atheists are completely unaware of their inner selves, their destiny, or their origin. Some believe in the theory of evolution and that man was originally an ape, while others believe in the theories of coincidence and subjectivism. All these false theories misguide and confuse the already poor perplexed people. They are unaware that all the answers they need are in the Glorious Qur'ân, and that remembering Allah is their effective remedy. That

is why a believer, who fully comprehends this, lives in a complete peace of mind and psychological stability. Allah, the Exalted says,

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿28﴾ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ﴾

which means, "Verily, in the remembrance of Allah do hearts find rest. Those who believe (in the Oneness of Allah - Islamic monotheism), and work righteousness, Tûbâ (i.e. all kinds of happiness or the name of a tree in Paradise) is for them and a beautiful place of (final) return." (Ar-Ra'd, 13: 28-29)

A believer knows that Allah has created him from nothing by His leave. So he should not worry much about his life, because the One Who created him will protect and care for him. He also knows that Allah is the Only One Who can bring ease after hardship. Even when the earth, vast as it is, has become confining for him and he has become completely miserable, he can never lose his confidence with his Lord. He hurries to Him saying,

﴿لَا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ﴾

which means, "Lâ ilâha illâ Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrongdoers." (Al-Anbiyâ', 21: 87)

If he fails in his business or if he was deprived of sufficient provision, he does not think of anything except to resort to the Exalted, because He is free of all wants and the Only One Capable of providing abundance. Why should he not sleep? Why should he kill himself? Why should he drive himself insane? The Exalted says,

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

which means, "And seek help in patience and As-Salât (the prayer)." (Al-Baqarah, 2:45)

This is the real psychological tranquility that can neither be attained through taking tablets nor through having tranquilizing shots, but rather through the remembrance of Allah. This is the relief that all people are seeking to attain, but it can only be attained by those who remember and mention Allah continuously. The people who mention Allah often are blessed with a psychological peace. One of these people, who had worn out clothes and a dusty face, once said, "By Allah, if the rulers knew the grace we are blessed with, they would fight us for it." Remembering Allah is a divine psychological cure, it is done by praising Him (by saying, "Al-hamdu lillâh," (Praise be to Allah)), glorifying Him (by saying, "Subhân Allâh" (Glory be to Allah), or declaring that there is no god but Allah (by saying, "Lâ ilâha ill-Allâh"). As Anas (may Allah be pleased with him) said, "Remembering Allah heals the hearts."[73]

1 *Al-Jâmi' As-Saghîr (The Minor Collection of Hadith).*

Civilizational Lessons:

"And 'Al-hamdu lillâh' (Praise be to Allah) fill up what is between the heavens and the earth." Life has three phases through which all creatures in this universe pass, as do civilizations. They are: weakness, youth and strength, and then old age and flaccidity. The Exalted says,

﴿اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً﴾

which means, "Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair." (Ar-Rûm, 30: 54)

This is never a justification for aborting any civilization, as the ages of civilizations differ from that of individuals. People must take care of themselves by adhering to medical advice, by eating healthy food, and exercising to keep the body active and to maintain vigor and youth. This is in contrast to those who neglect all these matters, and who therefore enter the stage of old age and flaccidity quickly.

The builders of any civilization should take care in the same way. The theorists should work out the elements for its survival and direct their attention to providing the energy that will secure the continuity of their civilization. The effectiveness of the factors responsible for the survival of a civilization differs according to the resources of the individual civilizations. The earthly civilizations whose basis is the human intellect, like that of our current time, draw their power from earthly energy resources, like manpower, electricity, coal, oil, and various metals. These resources will come to an end one day, and the contemporary energy crises are evidence that they will not last for much longer. I do not need to say this, but such civilizations hold in themselves the reasons for their own destruction.

However, the Islamic civilization is the only one whose elements of revival are obtained from the eternity of its basic source, which is Allah, the Exalted and Ever-Majestic. He says,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿26﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

which means, "Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will abide forever." (Ar-Rahmân, 55: 26-27)

Moreover, the Islamic civilization possesses the energy for its renewal over time, and it even has the ability to revive itself. The civilization of the early Islamic era was about to perish because of the turbulences that had spread in the political circles, but the nation did not lose hope until Allah created someone to revive the religion and reveal its renewed civilizational features. At the beginning of the second century of the Hijri calendar, the fifth caliph as some call him, 'Umar bin 'Abdul-'Aziz became the ruler of the Muslim nation. Then, in the third century there was the great scholar, Imam Ash-Shâfi'y, and in the sixth Abu Hâmid Al-Ghazâly and others. There have been renewers in every age and country. They always work hard with the purpose of helping this nation to avoid the obstacles in the path of its

civilizational development and to keep it safe from the dangers of the ailments that threaten its being and principles. Some of these ailments are:

Firstly, associating others in worship with Allah, the Exalted and Ever-Majestic, which spread like a cancer in all cultures, for example in the Babylonian, the Assyrian, the Ancient Egyptian, the Byzantine, and the Persian cultures. I also do not think that the western civilization of today is free from this evil. This was the Way of Allah in the cases of those who passed away previously, and you will not find any change in the Way of Allah. He says,

﴿وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿32﴾ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا ﴿33﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿34﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَٰذِهِ أَبَدًا ﴿35﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿36﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ﴿37﴾ لَّٰكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿38﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿39﴾ فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿40﴾ أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿41﴾ وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا﴾

which means, "And put forward to them the example of two men; to one of them We had given two vineyards, and We had surrounded both with date-palms; and put between them green crops (cultivated fields etc.). Each of those two vineyards brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them. And he had property (or fruit) and he said to his companion, in the course of discussion, 'I have more than you in wealth and am stronger in respect of men.' And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said, 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him.' His companion said to him, during the talk with him, 'Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allah, my Lord and none shall I associate as a partner with my Lord. It would have been better for you to say, when you entered your garden, 'That which Allah wills (will come to pass)! There is no power but with Allah.' If you see me less than you in wealth and children It may be that my Lord will give me something better than your garden, and will send to it a Husbân

(torment, bolt, etc.) from the sky, then it will just be slippery mud. Or the water of (of the gardens) will become deep-sunken (underground) so that you will never be able to seek for it.' So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, and it was all now destroyed on its trellises. He could only say, 'Would I had ascribed no partners to my Lord!'" (Al-Kahf, 18: 32-42)

Secondly, supporting and adhering to false deities and false leaders represents a dangerous ailment too, because this may lead to associating others in worship with Allah. He says,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴿10﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ﴾

which means, "Have they not traveled through the earth, and seen what was the end of those before them? Allah destroyed them completely and a similar (fate awaits) the disbelievers. That is because Allah is the Mawlâ (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Mawlâ." (Muhammad, 47: 10-11)

Thirdly, ingratitude and vanity are ways that lead to the worship of others beside Allah. The Exalted says in the story about the man from the people of Mûsâ (Moses, peace be upon him, i.e. the Israelites) whose wealth caused him to feel proud and conceited,

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا﴾

which means, "He said, 'This has been given to me only because of the knowledge I possess.' Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected?" (Al-Qaṣaṣ, 28: 78)

Ingratitude is to deny the Grace of Allah Who has conditioned the continuance of His Graces for praising and thanking Him, as Allah says,

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾

which means, "And Allah puts forward the example of a township (Mecca), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e.

denying Prophet Muhammad) which they (its people) used to do." (An-Nahl, 16: 112)

From the consequences of being vain is inattention to the poor and the needy and sharing money and provisions with them. The Exalted says, in connection to the story of the owners of the garden who incurred its destruction by their withholding of the rights of the poor,

﴿إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿17﴾ وَلَا يَسْتَثْنُونَ ﴿18﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿19﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿20﴾ فَتَنَادَوْا مُصْبِحِينَ ﴿21﴾ أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ ﴿22﴾ فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ﴿23﴾ أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿24﴾ وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ ﴿25﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿26﴾ بَلْ نَحْنُ مَحْرُومُونَ﴾

which means, "Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning, Without saying, 'Inshâ' Allâh (If Allah wills)'. Then there passed by the (garden) something (fire) from your Lord at night and burnt it while they were asleep. So the (garden) had become black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke, Saying, 'Go to your tilth in the morning, if you would pluck the fruits.' So they departed, conversing in secret low tones (saying), 'No Miskîn (poor man) shall enter upon you into it today.' And they went in the morning with strong intention, thinking that they had the power (to prevent the poor taking anything of the fruits from there). But when they saw the (garden), they said, 'Verily, we have gone astray,' (Then they said), 'Nay! Indeed we are deprived of (the fruits)!'" (Al-Qalam, 68: 17-27)

Fourthly, one of the most destructive ailments that has afflicted many nations is not following the True Divine Course. This is due to depending on the mind alone, in the way that is happening nowadays. Allah says,

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿9﴾ ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ﴾

which means, "Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves. Then evil was the end of those who did evil, because

they belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allah and made mock of them." (Ar-Rûm, 30: 9-10)

He also says,

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي﴾ !

which means, "He said, 'This has been given to me only because of the knowledge I possess.'" (Al-Qasas, 28: 78). (See also the verses above.)

We conclude that praising Allah and thanking Him is the secret behind the survival and the prosperity of civilizations, as Allah says,

﴿لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ﴾

which means, "If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My Blessings)." (Ibrâhîm, 14: 7)

O Allah! All praises are due to You for Your Abundant Graces to us. All thanks are due to You for Your Favor and Generosity to us.

Astronomical Lessons:

Perhaps it is not a coincidence at all that the eloquence of the illiterate Prophet (peace be upon him) could express a scientific fact that was proven several centuries after his death. He described prayer as a light, patience as brightness, and charity as proof. The same description of light and brightness is also mentioned in Qur'ân, as the Exalted says,

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاء وَالْقَمَرَ نُوراً﴾

which means, "It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages." (Yûnus, 10: 5)

Allah created the sun as a shining star, and not as light, as its rays are self-formed. The sun is a burning fire that supplies some of the nearby revolving planets with light. In turn, these planets reflect the rays that fall upon them. This also applies to the moon, which is like a mirror that reflects the light of the sun.

Patience is brightness and prayer is a light, because patience in prayer is like an ascendant to a descendant. But for patience there would not be any prayer. This is why our Lord says,

﴿وَاسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاَةِ﴾

which means, "And seek help in patience and As-Salât (the prayer)." (Al-Baqarah, 2: 45)

And He says,



which means, "But if you remain patient and become Al-Muttaqûn (the pious)." (Âl-'Imrân, 3: 120)

Lessons for Da'wah (the Call to Islam)

1. Nowadays, calling to the Cause of Allah needs not only callers, but also the use of different ways to call to Him. These ways have multiplied and developed, e.g. newspapers, magazines, video tapes, television debates, schools, institutions, and many others.

   There is an Arabic proverb that says, "For every occasion, there is a way of speech to suit it." There is also a weapon suitable for every battle, and perhaps words can sometimes be more powerful than a physical assault.

   I wonder at the destiny of all these huge fortunes that are being spent by generous Muslims in the western countries; but I really rejoice when such fortunes are dedicated to establishing the true faith of their owners and their sincerity to Allah, the Exalted and Ever-Majestic in their response to the words of Allah,

   ﴿وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ﴾

   which means, "that you strive hard and fight in the Cause of Allah with your wealth and your lives." (As-Saff, 61:11)

   and their conclusion of a good bargain with Him, as He says,

   ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ﴾

   which means, "Verily, Allah has purchased from the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause." (At-Tawbah, 9: 111)

   The honorable Messenger (peace be upon him) expresses the same thing about giving charity in the best manner when he said, "Charity is proof (of one's faith)."[74]

   However, my rejoicing soon converts to confusion and worry when the fortunes are spent on decorating mosques that sometimes only perform the role of sectarian discrimination and partiality, such places can not then be called mosques. At other times, these fortunes are used to establish centers that are supposed to be concerned with Islam, education, or culture, while in reality they are useless like hollow statues. If you happen to go to one of these centers, you will be impressed by its lights, domes, fancy furniture,

2 Recorded by Muslim.

their numerous offices, and directors. You will find a director, his deputies, a secretary and his deputy, his general and special clerk, the treasurer, and so on. A state of unconsciousness has befallen the whole nation, where one can hear the sound of grinding but not see what is being ground.

The believers have proven their true belief, but they have not proven their sincerity, knowledge, and experience. It would be preferable for these scholars, administrators, and planners to follow the example of many of those who call to the earthly doctrines and distorted religions, who exploit contemporary ways of propaganda for their call and beliefs.

Let us take newspapers and magazines as one example of this. Communism flooded the world with hundreds of newspapers and tens of magazines that defined and demonstrated its philosophy, in a scientific way, as well as attractively.

But France, for example, which is supposedly a civilized western country, is full of Arab immigrants whose numbers are more than the Jews, but one can not find a truly Islamic magazine published by this large community, although there is not a single library which does not contain a Jewish or Communist magazine. Such callers are acting in accordance with Napoleon Bonaparte's saying, "Three hostile newspapers are more harmful than one thousand guns." Can our callers follow it too?

2. A clever caller is one who does not rely only on provoking the feelings and directing the passions of the masses, although this is regarded as an important phase in the Islamic call through which a caller can be considered successful to a great extent in carrying out his call. But doing this to excess is wrong, because Islam communicates with the mind as much as it communicates with the heart and emotions. Unfortunately the callers today are of two kinds. There are true scholars who are vastly knowledgeable of the lawful and unlawful matters of the Qur'ân and who stay for hours in their corners talking to people in a dogmatic intellectual style, using boring idiomatic words in a useless way. They digress from the main subject and talk about minor obscure issues, which the elite forget and the public are incapable of grasping. The second type of callers depends upon their resonant words, attractive expressions, and their high level of ability to describe, exaggerate, and dismay. Their words strongly affect their listener's hearts, but they soon become bored and leave because they have prepared themselves many times for action, but nothing happens. They resemble soldiers whose commander declares mobilization, exhorts them to fight by giving them passionate speeches without them ever meeting an enemy. People will remain listening until their strong emotions vanish, and at such a time their boredom is far more dangerous than before!! They will never answer any caller after that, even if the warning sounds become louder and the callers' voices become hoarse.

   For the two kinds of callers, I present the moderation of the master of callers, Muhammad (peace be upon him) who addressed the emotions at

the beginning of his speech, so that the souls of the Companions would grasp the feeling of the scale, the lights, and the brightness, and then he addressed their minds by saying, "And the Qur'ân is evidence either for or against you."

Hadith in Practice

1. The Islamic call is afflicted by some who pretend to belong to it and thrust themselves in with its people, while in reality they are its enemies, but they do not know it themselves. Such people want to benefit the call to Islam but they harm it instead, for they are pretenders of knowledge and wisdom. One may see a wanton drunkard who has recently repented; he lets his beard grow and wears a gown and soon he becomes proud of himself, as his gown and turban resemble those of the scholars. Then, being moved by his sentiments, he sets his mind and heart, and sits to teach. At such a time, all the rules of Arabic grammar are broken and the Islamic call is greatly harmed, as such a person has hardly memorized even one verse or understood one hadith. Although most of the Companions were true Arabs who had acquired a knowledge of eloquence and good linguistic style from their early childhood, they always wanted to be very sure before narrating anything and referred to the Messenger of Allah (peace be upon him), through fear that any of them would be preparing themselves for an abode in the Hellfire. In this hadith, the narrator Al-Hârith bin 'Âsim Al-Ash'ary was not sure of the exact pronunciation of one word, whether it was Tamla'ân or Tamla'. (i.e. they both fill or it fills).

2. Nowadays, some of those who are entrusted with the knowledge of the Qur'ân fight against it by contradicting its rulings, not complying with its commands, and do not refrain from committing its prohibitions. So some of them gain money through reciting the Qur'ân and writing some of its verses on amulets. By committing such acts, they are working toward wasting this nation, by shaking the fundamentals of its creed and raising doubts about its beliefs. They are like some of the people of the Torah whom Allah describes by saying,

   ﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾

   which means, "The likeness of those who were entrusted with the (obligation of the) Tawrâh (Torah) (i.e. to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is as that of a donkey who carries a huge burden of books (but understands nothing from them)." (Al-Jumu'ah, 62:5)

3. The belief of some believers needs psychological serenity and spiritual purity with Allah and with people as well. The Prophet (peace be upon him) divided faith into two halves, the first of which is an inner moral purification. We are living among people who pray like us and fast like us and whose tongues always praise and flatter, while their hearts are with our

enemies. They help to work against us and exert all their efforts and more to abort and destroy the Islamic movement from the inside.

HADITH TWENTY-FOUR

Abu Dhar (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) narrated from his Lord, the Exalted and Ever Majestic, that He said, "My servants, I have made oppression unlawful for Me and made it unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to go astray, except the one whom I guide, so seek right guidance from Me and I will guide you. O My servants, all of you are hungry (needy) except the one whom I feed, so ask Me for food and I will feed you. My servants, all of you are naked (need clothes) except the one whom I provide with garments, so ask me for clothes and I will clothe you. My servants, you commit sins by night and by day and I forgive all sins, so ask Me for My forgiveness and I will forgive you. My servants, you can neither do anything to harm Me nor do anything to do Me any good. My servants, even if the first amongst you, the last amongst you, all you humans and all the Jinn become (equal in piety) to the heart of the single most pious man amongst you, it would not add a thing to My Power. My servants, even if the first amongst you, the last amongst you, all you humans and all of the Jinn become as wickéd as the heart of the single most wicked man amongst you, it would not diminish anything from My Power. My servants, even if the first amongst you, the last amongst you, all you humans and all of the Jinn stand on a common ground and ask Me (for anything) and I confer upon every person what he asks for, it would not in any way diminish from what I have, except like that which a needle diminishes from the ocean when dipped in it. My servants, it is your deeds I am counting for you, and then I shall recompense you for them. So whoever finds good should praise Allah and whoever finds other than that should not blame anyone but himself." (Recorded by Muslim)

Lessons Deduced

Creedal Lessons:

1. Allah is not an oppressor. Allah says,

   ﴿وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ﴾

   which means, "And I am not unjust (in the least) to the slaves." (Qâf, 50: 29)

   And He says,

   ﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ﴾

   which means, "And Allah wills no injustice for (His) slaves." (Ghâfir, 40: 31)

   He also says,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا﴾

which means, "Truly! Allah wrongs not mankind in aught." (Yûnus, 10: 44)

And He says,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

which means, "Surely! Allah wrongs not even of the weight of an atom (or a small ant)." (An-Nisâ', 4: 40)

He also says,

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾

which means, "And he who works deeds of righteousness, while he is a believer (in Islamic Monotheism) then he will have no fear of injustice, nor of any curtailment (of his reward)." (Tâhâ, 20: 112)

1. All creatures stand in need of Allah in all their affairs, because they neither have the might nor the power to bring good or bad. This is because everything belongs to Allah and He alone can dispose of them. A believer has to continuously renew his faith in Allah, following the example of the Messengers of Allah (peace be upon them). Prophet Ibrâhîm (Abraham, peace be upon him) stood before everyone stating,

﴿قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿75﴾ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ﴿76﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿77﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿78﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿79﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿80﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿81﴾ وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ﴾

which means, "He said, 'Do you observe that which you have been worshipping, You and your ancient fathers? Verily! They are enemies to me, save the Lord of the 'Âlamîn (mankind, jinn, and all that exists); Who has created me, and it is He Who guides me; And it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; And Who will cause me to die, and then will bring me to life (again); And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection).'" (Ash-Shu'arâ', 26: 75-82)

So a believer must depend on Allah in all his affairs, for his guidance, food, and drink and never to resort to anyone else. Allah is the One who provided him with food while he was in his mother's womb. It was quoted from the aphorisms of 'Îsâ (Jesus, peace be upon him) that he said, "O son

of Adam! You distrust your Lord (you stop depending on him) when you are perfect in mind. You were not concerned when you were an infant being carried or when you were a suckling baby being supported. Then, you knowingly left it (dependence on Allah) when you reached maturity, became an adult, and you were strong."

a. When seeking guidance, it should only be sought from Allah. There are two types of guidance, general and particular.

   General guidance is guidance to the religion of Islam and it appears in the form of serenity and contentment in the heart, comfort in the soul, and conviction in the mind. No one can do anything about this, for it comes from Allah. Allah says,

   ﴿فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ﴾

   which means, "And whomsoever Allah wills to guide, He opens his breast [heart] to Islam, and whomsoever He wills to send astray, He makes his breast [heart] closed and constricted, as if he is climbing up to the sky." (Al-An'âm, 6: 125)

   He also says,

   ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

   which means, "Verily! You (O Muhammad) guide not whom you like, but Allah guides whom He wills." (Al-Qasas, 28: 56)

   And He says,

   ﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾

   which means, "And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad) then compel mankind, until they become believers?" (Yûnus, 10: 99)

   As for the particular guidance this is guidance to knowing the details of Islamic matters and adhering to them. It is the guidance to the judgments of Islamic Law, and to the study and the practice of them. One should pray to Allah to bestow this upon him by saying what Allah orders us to say,

   ﴿وَقُل رَّبِّ زِدْنِي عِلْمًا﴾

   which means, "And say, 'My Lord! Increase me in knowledge.'" (Tâhâ, 20: 114)

We have a good example in the prophets who returned to Allah, like Adam and Hawwâ' (Eve). Allah says,

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

which means, "They said, 'Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.'" (Al-A'râf, 7: 23)

And Nûh (Noah, peace be upon him) who said,

﴿قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ﴾

which means, "Nûh said: 'O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers.'" (Hûd, 11: 47)

Prophet Muhammad (peace be upon him) used to invoke Allah at night saying, "O Allah! Guide me with Your Will about that truth wherein they used to differ. Verily, it is You who guides whomever You will to the Right Path," He also ordered 'Aly to ask Allah for guidance and he taught Al-Hasan to say these words in his Qunût (supplication during prayer), "O Allah! Guide me among those whom you have guided."

Muslims say these following words in every Rak'ah (unit of prayer),

﴿اهدِنَا الصِّرَاطَ الْمُستَقِيمَ﴾

which means, "Guide us to the Straight Way." (Al-Fâtihah, 1: 5)

b. When seeking food, only seek it from Allah, as all of it belongs to Him. Allah says,

﴿وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾

which means, "And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure." (Al-Hijr, 15: 21)

He also says,

﴿فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ﴿24﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿25﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿26﴾ فَأَنبَتْنَا فِيهَا حَبًّا ﴿27﴾ وَعِنَبًا وَقَضْبًا ﴿28﴾ وَزَيْتُونًا وَنَخْلًا ﴿29﴾ وَحَدَائِقَ غُلْبًا ﴿30﴾ وَفَاكِهَةً وَأَبًّا ﴿31﴾ مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ﴾

which means, "Then let man look at his food, That We pour forth water upon in abundance, And We split the earth in clefts, And We cause therein the grain to grow, And grapes and clover plants (i.e. green fodder for the cattle), And olives and date-palms, And gardens, dense with many trees, And fruits and Abba (herbage, etc.), (To be) a provision and benefit for you and your cattle." ('Abas, 80: 24-32)

As Allah is the Owner of all creatures, He guaranteed provision for them from the beginning of time, as He was the One Who created the heavens and the earth. He says,

﴿قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴾ 9 ﴿ وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ﴾

which means, "Say (O Muhammad), 'Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the 'Âlamîn (mankind, jinn, and all that exists). He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).'" (Fussilat, 41: 9-10)

He also says,

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

which means, "And no (moving) living creature is there on earth but its provision is due from Allah." (Hûd, 11: 6)

c. "My servants, all of you are naked (need clothes) except the one whom I provide with garments, so ask me for clothes and I will clothe you." Seeking clothing comes immediately after seeking food to denote its importance. The Prophet (peace be upon him) specified food and clothing because they are the most important things to man in this life, and to show how needy man is of His Creator. Man must seek guidance, food, and clothing from Allah, if he does so, then his faith is renewed and he has freed himself from dependence on others beside Allah. Allah says,

﴿يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

which means, "O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise." (Fâtir, 35: 15)

3. Some people would be dependent and would do nothing to provide for themselves. They would even stop doing the obligatory acts with the false pretence of depending upon Allah[1].

4. "It is your deeds I am counting for you..." The word 'counting' here denotes that all of a servant's deeds are counted, not forgotten. Allah gives His Orders for them to be counted. He charged some angels with this mission, among whom are 'Raqîb and 'Atîd'. The one who records the good deeds is the one on the right hand side and the one recording the sins is the one on the left hand side. Allah says,

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿10﴾ كِرَامًا كَاتِبِينَ ﴿11﴾ يَعْلَمُونَ مَا تَفْعَلُونَ﴾

which means, "But verily, over you (are appointed angels in charge of mankind) to watch you, Kirâman (honorable) Kâtibîn writing down (your deeds), They know all that you do." (Al-Infitâr, 82: 10-12)

They are not writing down deeds because Allah will forget, as He says,

﴿لَا يَضِلُّ رَبِّي وَلَا يَنسَى﴾

which means, "My Lord is neither unaware nor does He forget." (Tâha, 20: 52)

Nor are they doing it because something might be hidden from Him, but there are some reasons behind it among which are:

a. When a person knows he is being watched, it keeps him from committing sins.

b. To show that Allah is Just. He says,

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

which means, "And they will find all that they did, placed before them, and your Lord treats no one with injustice." (Al-Kahf, 18: 49)

He also says,

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ﴾

which means, "On the Day when Allah will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things." (Al-Mujâdalah, 58: 6)

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[1] See, *Al-Muslimûn bain Al-Kitâb wal-Intisâb (Muslims between the Qur'ân and Belonging)*, p. 96, Dar Al-Ba'th.

And He says,

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿7﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

which means, "So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." (Az-Zalzalah, 99: 7-8)

c. To rebuke the disbelievers on the Day of Resurrection when the angels will testify against them, along with their own senses. Allah says,

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿16﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿17﴾ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿18﴾ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿19﴾ وَنُفِخَ فِي الصُّورِ ذَٰلِكَ يَوْمُ الْوَعِيدِ ﴿20﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ﴾

which means, "And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). (Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it). And the stupor of death will come in truth, 'This is what you have been avoiding!' And the Trumpet will be blown, that will be the Day whereof warning (has been given) (i.e. the Day of Resurrection). And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness." (Qâf, 50: 16-21)

Behavioral Lessons:

The one who is guided should not take his guidance as a favor for Allah, because he did not reach this level [of faith] except by the Guidance of Allah. He has always to remember that Allah bestowed His Graces upon him. Allah says,

﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ﴾

which means, "They regard as a favor upon you (O Muhammad) that they have embraced Islam. Say, 'Count not your Islam as a favor upon me. Nay, but Allah has conferred a favor upon you, that He has guided you to the Faith, if you indeed are true." (Al-Hujurât, 49: 17)

Allah told us to ask Him for guidance and He will guide whomever He wills. Some arrogant people may say as Qârûn (Korah) said,

﴿إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي﴾

which means, "This has been given to me only because of the knowledge I possess." (Al-Qasas, 28: 78)

So, you did not reach this level of faith due to what you possess, but Allah made you reach it with His Guidance. Allah says,

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

which means, "As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism)." (Al-'Ankabût, 29: 69)

A disbeliever also did not leave Allah due to his wrong deeds, but because Allah pushed him away. Allah says,

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

which means, "And had your Lord willed, those on earth would have believed, all of them together." (Yûnus, 10: 99)

One has to try hard, fight himself, and seek the Pleasure of Allah by doing good deeds and avoiding committing sins. One cannot be sure whether he is among those nearest to Allah or those farthest away, but he has to hold fast onto the Rope of Allah as Allah says,

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا﴾

which means, "And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'ân)." (Âl-'Imrân, 3: 103)

Juristic Lessons:

"My servants, you commit sins by night and by day and I forgive all sins, so ask Me for My forgiveness and I will forgive you." Man commits hundreds of sins day and night, and nothing compares to his arrogance and insistence on committing sins. If he repented, Allah will forgive him. Allah says,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ﴾

which means, "Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else)." (An-Nisâ', 4: 48)

He also says,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ﴾

which means, "And those who, when they have committed Fāhishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah." (Âl-Imrân, 3: 135)

The problem does not lie in committing sins, but it lies in insisting on doing them. Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "All the sons of Adam are sinners. The best of sinners are those who repent."[75]

Al-Fudail bin 'Iyâd (may Allah be pleased with him) narrated, "There is no night that is so dark except Allah, the Exalted would call, 'Who is more generous with disobedient creatures than I? I watch over and guard them while they are in their sleep as if they did not disobey me. I keep them safe as if they did not commit sins between Me and them. I bestow generously upon the disobedient and confer upon those who do evil. Who (can pretend that he) invoked me and I did not answer him? Who is he that asked Me and I did not grant him? Who is he that came to My door and I dismissed him? I am the Bounteous and from Me is bounty. I am the Munificent and from Me is munificence. I am the Generous and from Me is generosity. It is with My Generosity that I forgive the sinners after (committing) the sins. It is with My Generosity that I grant My servant that which he asks Me and that which he did not ask. It is with My Generosity that I grant the penitent as if he has not disobeyed Me. Where do creatures run from Me? And where do the disobedient retreat to from My Door?'"[76]

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "By Allah! I ask Allah for forgiveness and repent to Him one hundred times every day."[77]

The only way to eradicate sins is by repenting, and repentance has some conditions that must be followed:

1. Abandoning the sin is the first step toward repentance. So, going back to drinking alcohol or taking usurped money is not considered as repentance. It is a liar who repents and regrets what he did, and then does it again.

   But if he forsakes his sin for fear of Allah and meets all the other conditions, then he has truly repented.

2. Regretting what he has done. Faith, man's natural disposition, makes him renounce bad deeds and try to avoid them, and it makes him do good

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Recorded by At-Tirmidhy and Ibn Mâjah. [75]

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Recorded by At-Tirmidhy. [77]

deeds. So, if man embraced Islam out of total conviction, a strong sense of the religion starts to grow inside him and it allows him to do acts of obedience which enhance this feeling within him. Some call it a conscience. This conscience watches all his acts according to the Islamic laws and when he deviates, it hurts him and he starts to reproach himself. It is truly an inner policeman. After repenting, one looks back at his past with sorrow and pain, and he wishes he could turn back the clock to put things right.

3. Deciding not to return to committing the sin. The one who repents vows in front of Allah to be committed to all Islamic laws from the moment he took the oath. If he commits some minor sins after that followed by sincere repentance, then he is on the right path.

These are the main pillars of repentance if the sin was not against a person; otherwise one additional element is to be added.

4. Repaying the injustice done to the wronged person to free oneself from material and spiritual demands. This completes repentance.

Moral Lessons:

1. This hadith teaches us how to be tolerant and forgiving. Allah, the Exalted, says,

﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

which means, "Verily Ibrahîm (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allah with humility, glorify Him, and remember Him much), and was forbearing." (At-Tawbah, 9: 114)

Allah is the Forbearing. Life is full of ungrateful people whom Allah has created and bestowed His Graces upon but who commit sins openly and violate His Orders. In spite of all that, Allah gives them time, and if they repent and ask for His Forgiveness, He forgives them.

2. Allah said, "...whoever found other than that." On the first occasion, the hadith mentioned what the believer finds, he "finds good," but on the second occasion, He did not mention a specific word but said, "other than that." This teaches us not to mention offensive words or those that might hurt others. A believer does not use obscene language or curse. His tongue is always remembering Allah.

Social Lessons:

Islamic law gave women their rights freeing them from social, political, and cultural restraints. It prepared them to play a sublime role in the Islamic society that begins from when they give birth and continues while they are making heroes, thinkers, and producers. Allah says,

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾

which means, "Verily, the most honorable of you with Allah is that (believer) who has At-Taqwâ (i.e. one of the Muttaqûn, pious)." (Al-Hujurât, 49: 13)

He also says,

﴿فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُم مِّن بَعْضٍ﴾

which means, "So their Lord accepted of them (their supplication and answered them), 'Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another.'" (Âl-'Imrân, 3: 195)

Islamic law did that for women but it did not follow those voices, led by the Jews, who were denying her femininity and imposing upon her things beyond her capabilities.

Islamic law made a distinction between man and woman taking into consideration the psychological and biological differences between them. The hadith refers mildly to this distinction in the phrase "the heart of a single man."

Psychological Lessons:

1. He "should not blame anyone but himself." Blaming oneself is the most refined way of punishment because when the sinner is alone, he starts blaming himself for what he has done. He thinks of better things to be done. He keeps on reproaching himself until he hastens to others to ask for their forgiveness and he renders back their rights. Above all, he repents to Allah.

   But when the soul turns to be evil in itself and when it orders him to commit evil deeds, then it leads the person to his end. Allah says,

   ﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾

   which means, "So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers." (Al-Mâ'idah, 5: 30)

   Reproach is of no use when it is done after committing the deed and when there is nothing to be done [to change things], as Cane regretted what he had done. Allah says,

   ﴿قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ﴾

   which means, "He (the murderer) said, 'Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?' Then he became one of those who regretted." (Al-Mâ'idah, 5: 31)

But then, regret is of no use. Here are the dwellers of Paradise as Allah says,

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ ﴿30﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿31﴾ عَسَى رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ﴿32﴾ كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾

which means, "Then they turned, one against another, in blaming. They said, 'Woe to us! Verily, we were Tâghûn (transgressors and disobedient, etc.) We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter).' Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew." (Al-Qalam, 68: 30-33)

He also says,

﴿وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا﴾

which means, "So his fruit was encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: 'Would I had ascribed no partners to my Lord!' (Al-Kahf, 18: 42)

What can regret do now? Allah says,

﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ ﴿25﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿26﴾ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿27﴾ مَا أَغْنَى عَنِّي مَالِيَهْ ﴿28﴾ هَلَكَ عَنِّي سُلْطَانِيَهْ ﴿29﴾ خُذُوهُ فَغُلُّوهُ ﴿30﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿31﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ﴾

which means, "But as for him who will be given his Record in his left hand, he will say, 'I wish that I had not been given my Record! And that I had never known what my Account was? I wish, would that it had been my end (death)! My wealth has not availed me, my power and arguments (to defend myself) have gone from me!' (It will be said,) 'Seize him and fetter him, then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!'" (Al-Hâqqah, 69: 25-32)

2. "My servants, you can neither do anything to harm Me nor do anything to do Me any good." In the hadith, Allah mentioned harming before doing good. This denotes that when man is powerful, he thinks of doing injustice at first. Allah says,

   ﴿إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ﴿19﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿20﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا﴾

   which means, "Verily, man (the disbeliever) was created very impatient; Irritable (discontented) when evil touches him; And niggardly when good touches him." (Al-Ma'ârij, 70: 19-21)

   He also says,

   ﴿كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَىٰ ﴿6﴾ أَن رَّآهُ اسْتَغْنَىٰ﴾

   which means, "Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.) Because he considers himself self-sufficient." (Al-'Alaq, 96: 6-7)

Political Lessons:

"I have made oppression unlawful for Me and made it unlawful for you." A leader must abide by the Laws and Orders of Allah in order for his people to follow and trust him. It would not be correct to ask people to listen to you if you did not listen to your Lord, to the cries of hungry people, and to the cries of the oppressed. 'Umar bin Al-Khattâb (may Allah be pleased with him) once gave a speech. He said to the people, "O people! Hear and obey!" One of the Companions who had learned from the Prophet (peace be upon him) that the best kind of Jihâd (fighting in the Cause of Allah) is to speak a word of justice to an oppressive ruler did not stay still. He said in front of all the people, "There will be no hearing or obeying." The man was not harmed for saying that. The police did not arrest him. 'Umar inquired, "Why is that?" The Companion told him about some cloth taken by the warriors as spoils of war and divided among them by 'Umar, each one taking such and such length, but 'Umar's share was not enough to make a garment of that length [i.e. the one he was wearing]. Then the Companion asked 'Umar where he got his new garment from, so 'Umar let his son 'Abdullâh confess that he gave his share to his father.

Economic Lessons:

1. "My servants, all of you are hungry...all of you are naked..." The one who really depends upon Allah combines both pursuing the means to reach their goals and being confident that whatever comes to him is what Allah destined for him. But nowadays most of the concepts are taken or understood wrongly. Some people think that depending on Allah means sitting at home or in the mosque, asking Allah for provision, and doing nothing, as working and seeking their livelihood means that they do not depend on Allah.

But, such wrong concepts have made the Muslim nation sit still and give up hope. It has caused its children to be lazy, and they have become occupied with vain talk and discussions, leaving it in an unenviable position.

2. Others believed in commercial gain more than in Allah. They thought that the solution to all their problems lies in killing babies in their mother's wombs, [i.e. abortion] instead of studying the problems from their different aspects. They retaliated against these infants instead of solving their economic problems. This is considered to be sheer disbelief. It means that they do not trust in Allah and in His Judgments.

   This is nothing but madness. They are acting like someone who has a headache and who feels a pain in his head, so he cuts off his head!

Lessons for Da'wah (the Call to Islam)

1. A caller to Islam is not like any other person and the call is not an heirloom to be passed on. Allah says,

   ﴿وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾

   which means, "And (remember) when the Lord of Ibrâhîm (Abraham) [i.e. Allah] tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), 'Verily, I am going to make you a leader (Prophet) of mankind.' [Ibrâhîm] said, 'And of my offspring (to make leaders).' (Allah) said, 'My Covenant (Prophethood, etc.) includes not Zhâlimûn (polytheists and wrong-doers).'" (Al-Baqarah, 2: 124)

   It is not a title to be taken by the eloquent. It is a responsibility that requires qualifications, among which is concordance between words and deeds, as a caller is an example to be followed. This way people will believe him, and is why Allah says in the hadith, "My servants, I have made oppression unlawful for Me and made it unlawful for you".

   'Umar bin 'Abdul-'Azîz (may Allah be merciful to him) used to gather his family members and tell them what he had told the people, and he used to forbid them from that which he had forbidden the people from.

2. "My servants, all of you are liable to go astray except the one whom I guide." The mission of a caller to Islam is to show others the Way to Allah, wisely and with good words. As for their hearts, it is for Allah alone to guide them to the Right Path. Allah says,

   ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾ !

   which means, "Verily! You (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided." (Al-Qasas, 28: 56)

I write these words because I have noticed that there are some callers who keep on reminding others that they were the reason behind their guidance, and they remind them of their past whenever they oppose them in any matter.

Hadith in Practice

1. "All of you are liable to go astray..." The majority of people are liable to go astray. In fact they are not on the Right Path. Islam is not harmed by them, and the caller must not lose faith because of this majority. The truth is not calculated according to the number of its followers and supporters.

2. No matter how wealthy a person might be, his wealth will never substitute his need for people. He needs the plants of the farmer, the bread of the baker. He needs a wife, a child. Ibn Khaldûn said, "By nature, man is social being. The same applies to countries and nations, which was why the commercial exchange system was established. An industrial country is in need of the agricultural one and of the one that has raw materials, such as oil, rubber, and iron." This is the way Allah made things. They are all in need of each other.

3. "It would not add ...it would not diminish..." This statement is telling, for no creature will ever add to or diminish anything from the Power of Allah. Thus, the different industries are not to be considered as creating or generating, they are just ways of combining, putting together, and discovering things according to a certain manner.

   The same is to be said about scientific discoveries. They are not a new creation, but they are like a reflecting mirror that has no part in causing what is reflected, it is only reflected because that is the way Allah created it.

HADITH TWENTY-FIVE

Abu Dhar (may Allah be pleased with him) narrated, "Some of the people from among the Companions of the Messenger of Allah (peace be upon him) said to him, 'O Messenger of Allah! The rich have taken away (won all the) rewards. They offer the prayer as we do, they observe the fast as we do, and they give Sadaqah (charity) out of their surplus wealth.' Upon this he (the Prophet) said, 'Has Allah not provided you with anything you can give as Sadaqah? In every declaration of the glorification of Allah (saying, "Subhân Allah") there is a Sadaqah, every Takbîr (saying, "Allâhu akbar") is Sadaqah, every praise (saying, "Al-hamdu lil-lâh") is Sadaqah, every Tahlîl (saying, "La ilâha illal-lâh") is Sadaqah, enjoining good is Sadaqah, forbidding wrong is Sadaqah, and if one of you has sexual intercourse (with his wife) there is Sadaqah.' They said, 'O Messenger of Allah! If one of us satisfies his sexual desire, will he have a reward for that?' He said, 'Tell me, if he were to put it in an unlawful place would it not be a sin on his part? In the same way, if he were to put it a lawful place, he should have a reward.'" (Recorded by Muslim)

Occasion of the Hadith:

This hadith came as a satisfactory answer to the inquiries of the poor Muhâjirûn (Emigrants), as they had left all their belongings in Mecca. It worried them that they did not have anything to give in charity and that they did not have anything with which to be able to compete with the rich. It is recorded in Al-Bukhâry and Muslim that Abu Sâlih reported that Abu Hurairah (may Allah be pleased with him) narrated that the poor from the Muhâjirûn came to the Prophet (peace be upon him) and said, "The rich have taken away (won all the) high degrees and the permanent comfort." He said, "What do you mean?" They said, "They offer the prayer as we do, they observe the fast as we do, and they pay Sadaqah (charity) but we do not, and they free slaves while we do not." The Messenger of Allah (peace be upon him) said, "Shall I teach you something with which you will draw level with those who have surpassed you, and you will surpass those who will come after you, and no one will be better than you except one who has done the same as you?" They said, "Yes, O Messenger of Allah!" He said, "You should utter Tasbîh (say, "Subhân Allâh"), Takbîr (say, "Allâhu akbar") and Tahmîd (say, "Al-hamdu lil-lâh") thirty three times (each) at the end of each prayer." Abu Sâlih said, "The poor among the Muhâjirûn came back to the Messenger of Allah and said, 'Our rich brothers have heard what we have done and they have done the same (what can we do now?)' Thereupon the Messenger of Allah said, 'That is the Grace of Allah that He bestows upon whom He wills.'"

Lessons Deduced

Psychological Lessons:

1. The way the poor from the Muhâjirûn (Emigrants) regarded the rich was not with envy and spite, they just wanted to be comparable to them in their deeds. What actually causes the poor to feel spiteful towards the rich is

when they act self-important, abuse their wealth, and become haughty because of it. However, Islam resolved this problem at its roots through many successful methods, and, as it is known, striving to surpass one another in righteous deeds is one of those recommended methods. Allah, the Exalted says,

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾

which means, "And for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah)." (Al-Mutaffifîn, 83: 26)

And He says,

﴿لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ﴾

which means, "For the like of this let the workers work." (As-Sâffât, 37: 61)

2. There is consolation in considering Tahmîd, Tahlîl, and Tasbîh as Sadaqah for the poor who do not have anything that they can give in Sadaqah as their brothers do. This is something that hurts them and may disturb their minds, which is why the Qur'ân takes this into consideration, and it frees the following people from blame,

   ﴿لَيْسَ عَلَى الضُّعَفَاءِ وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا وَّأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلاَّ يَجِدُوا مَا يُنفِقُونَ﴾

   which means, "There is no blame on those who are weak or ill or who find no resources to spend (on Jihâd, fighting for the Cause of Allah), if they are sincere and true (in their duty) to Allah and His Messenger. No grounds (of complaint) can there be against the Muhsinûn (good-doers). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said, 'I can find no mounts for you,' they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (on Jihâd)." (At-Tawbah, 9: 91-92)

3. In reality, there is nothing in accepting Sadaqah that should hurt the feelings of the poor or anything that should make them feel humiliated or disgraced. This is because the one who is giving the charity, especially one paying Zakâh (obligatory charity), is not being generous from his own will (it is obligatory on him) so that he does not become proud of what he is giving.

   The concept of personal property in Islam and its reality, show clearly that ownership in this world is nothing more than a trusteeship, as the real

owner is Allah and not the person who owns wealth, as we may think. It also means that ownership here in this world is temporary. Allah, the Exalted says,

﴿وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ﴾

which means, "And spend of that whereof He has made you trustees." (Al-Hadîd, 57: 7)

He also says,

﴿وَآتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ﴾

which means, "And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you." (An-Nûr, 24: 33)

Although all wealth belongs to Allah, He has taken it upon Himself to increase and develop the purified wealth. Allah, the Exalted says,

﴿وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ﴾

which means, "And whatsoever you spend of anything (in Allah's Cause), He will replace it." (Saba', 34: 39)

He also says,

﴿وَمَا آتَيْتُم مِّن رِّبًا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِندَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ﴾

which means, "And that which you give as a gift (to others) in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah, but that which you give in Zakâh seeking Allah's Countenance then those, they shall have manifold increase." (Ar-Rûm, 30: 39)

Therefore, it is not right for the rich to use poverty as an excuse for being afraid of giving charity, in case he may become poor. He must not complain of the presence of needy brothers around him nor should he remind them of his favors, because by doing that he will offend them and hurt their feelings. This is why Allah gives a warning when he says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَىٰ﴾

which means, "O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury." (Al-Baqarah, 2: 264)

He gives glad tidings to others when he says,

﴿الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلَا أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

which means, "Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve." (Al-Baqarah, 2: 262)

Social Lessons:

1. The Islamic society is based on a complete solidarity between its members. A weak person does not feel that he is weak and a strong one does not feel that he is strong, because they complement each other. In the same manner, a poor person does not feel that he is poor and a rich one does not feel that he is rich because they are like the two poles of an electric circuit that are essential for each other, etc.

   Sadaqah is among the Islamic means that establish material support and by which Islam guarantees a decent life for the poor. The Messenger of Allah (peace be upon him) said, "Whoever has an extra mount should give it to one who has no mount and whoever has extra provisions should give it to the one who has no provisions."[78]

   In order to connect the religious aspect to the human conscience, which a sound innate character requires, we are going to mention something of what has been discussed historically about the theory of Sadaqah and its philosophy. Any researcher into the discussions on this subject will easily understand the harmony between human nature and the Divine Commandments, and the complete consistency between them both. Charity occupied a large part of the social ideals of the Middle Ages; it was the fundamental supplement to their theories of private ownership.

   As for the philosophy of Sadaqah, Saint Tomas said, while establishing this general human principle, "...and the other position for the human being, concerning extraneous matters, is their utilization, and according to this people should own extraneous things not as their own private possessions, but as shared property, in order to enable them to give away some of it willingly to others in case of need."

   Saint Luke also said, "That which is a surplus for you, you should give in charity." And Saint Jerome said, "When you have more than you need of food and clothing, you should give it in charity and know that by doing so you are repaying a loan." These philosophical samples show the integration and agreement of giving charity and Zakâh with human nature,

[78] Recorded by Muslim.

and according to which giving charity effects a principle of solidarity that imposes on the members of the perceptible society an association with the suffering society.

2. As Islam is a classless religion; one has higher opportunities to please Allah other than charity, and if these opportunities were to be closed Islam would be changed to a religion for the rich only. In the case where the rich race to these opportunities and seize them before the poor, Islam takes care of their degrees and considers them carefully, because wealth is an affliction, sufferance, and effort just like poverty is, and it may even be worse.

Economic Lesson:

1. Islam forbade the accumulation of wealth and commanded and encouraged its circulation so that it will not become monopolized by a particular group in society, just circulating it among itself and benefiting from it while depriving the rest of the society. Allah says,

﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ وَمَا﴾

which means, "In order that it may not become a fortune used by the rich among you." (Al-Hashr, 59: 7)

Among the means to apportion and transfer wealth that the economic system of Islam adopted are the systems of inheritance, the obligation of paying Zakâh (obligatory charity), and the desirability of giving to different charities.

2. The economic system of Islam is also an educational system and this is what distinguishes it from other economic systems. It always implants a sense of giving and offering in the minds of a Muslim. It also purifies his character from such dangerous diseases as greed, miserliness, and cruelty toward the poor, in addition to many other diseases. Allah says,

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾

which means, "Take Sadaqah (i.e. Zakâh) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them." (At-Tawbah, 9: 103)!

3. The obligation of paying Zakâh on the wealthy in the Islamic society has many dimensions; among them are the establishment of a pattern of society and a divine way that includes the presence of the rich in the Muslim society. Wealth is not something to be ashamed of in Islam, as some enthusiastic Muslims seem to feel who are ashamed to confess their wealth. They just do not have a clear picture of Islam that enables them to understand the truth of it.

I say that it is one of the good aspects of Islam, and it is counted for its favor and not against it, because it gives people the opportunity to work hard and diligently in this life. It considers a hard worker to be an obedient servant, and it suffices us what Allah says in evidence of the accurate balance between the life of this world and the hereafter,

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ﴾

which means, "Then when the (Jumu'ah (Friday)) Salâh (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.)." (Al-Jumu'ah, 62: 10)

At the same time, Islam fights against the injustice of the rich and the monopolization of wealth by a particular group. Anyone who has studied the Islamic economic system clearly understands how Islam resolved the problem of poverty.

If socialism finds that the solution to this problem is to bring the wealthy down to the level of the poor, then the wealthy become ones who share with the poor in their misery and unhappiness. Our Islamic system worked to raise the poor to the level of the wealthy. This is not pretentious talk, because we do not suffer the psychological or social complexes like the others as we can see from this survey of Islamic history:

a. Throughout the first four hundred years from the beginning of Islam, no penalty for stealing was executed, except in a few cases that can be counted on the fingers of one hand.

b. During that time, the collectors of Zakâh traveled to the East and the West to find those who deserved to receive Zakâh, but they failed to find anyone!

   Oh you communists, if you claim that you have achieved equality concerning property, gender, and rule, what do you say about talent, intelligence, perception, health, and age. Can you do anything about them too? You will then be trying to equate a father's age with his son's! Will you also pass a camel through the eye of the needle? Will you be able to milk the bulls?

Lessons for Da'wah (the Call to Islam)

1. A caller should be patient and should not refrain from answering people's questions and inquiries, nor should he feel any discomfort from their repeated questions. He should convince them with reason and evidence, and should not rely on one without the other as Islam is based on clear facts that are not shaken by doubts, debates, or dialogues. Allah, the Exalted says to his Prophet (peace be upon him),

﴿وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ﴾

which means, "And had you been severe and harsh hearted, they would have broken away from about you" (Âl-Imrân, 3: 159)

2. There is no doubt that legal evidence in Islam is conclusive evidence for those who believe in it. For instance, if you were in a debate with an atheist who denied the existence of the Creator, would you try to prove His existence by Qur'ânic verses or theological opinions? Of course you would not use either of them; but you would face him with universal proofs before saying anything else, in order to establish a common principle as a starting point.

   This is the Qur'ânic method in calling people to Islam, as you can see in a review of some of the verses that were revealed in Mecca. In the same way, if you debate with a scholar, it is not enough to adhere to juristic texts and sectarian opinions, because there is an injustice in that to his mentality and background.

Hadith in Practice

The wealthy deviated from the Path of their Lord, they neglected the rights of the poor and the needy, monopolized what they had, used their wealth as a means to gain their ends and positions, and controlled political power with bribes, or gifts as they call them.

They brought judgments according to their own wishes, positions, and interests, and when all that happened, the poor bore grudges against them and then crime increased, and the poor began to lay in wait for the wealth of the rich, and strove to possess it by any schemes or illegal means. And if they were held back from doing this for any reason, then they became spiteful and envious most of the time.

Today, we see wealth being wasted, burned, and destroyed for no other reason but for this.

HADITH TWENTY-SIX

Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, "Charity is obligatory on every joint of a human being. For every day on which the sun rises there is the reward of a Sadaqah (a charitable gift) for the one who establishes justice between people. If one helps a person in matters concerning his mount by helping him to ride it or by lifting his luggage on to it, all this will be regarded as charity. A good word and every step one takes to offer the (compulsory congregational) prayer is regarded as charity; and removing harmful things from the path is regarded as charity." (Recorded by Al-Bukhâry and Muslim)

Lessons Deduced

Creedal Lessons:

Every Muslim man, regardless of his degree of piety and righteousness, will never enter Paradise just because of his good deeds and diligence in worship, even if he spends all his lifetime in worshiping his Lord. He will enter Paradise only because of the Mercy of Allah, His Leniency, and His Guidance. This is because even if man lives a long life, he will never be able to thank Allah enough for His Graces, which are infinite and incalculable.

﴿وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا﴾

which means, "And if you [wanted to] count the graces of Allah, never would you be able to count them." (Ibrâhîm, 14: 34; An-Nahl, 16: 18)

Behavioral Lessons:

Some think that the core of obedience is in denouncing this world and all its pleasures, isolating oneself from people in a cell or a hermitage and completely devoting oneself to worship. First of all, this is an alien concept to Islam, as it describes the Christian monks who retire from their societies, separating themselves entirely from what the rest of humanity suffers with in this world and what it receives of injustice and tyranny.

But Islam favors community, and a Muslim man is more urbanized than any other man. Monasticism is not one of the principles of Islam, but some weak people introduced it into the religion it because they could not face oppression or help the oppressed during the times of the afflictions and predominance of sedition that began with the murder of 'Uthmân (may Allah be pleased with him), and lasted until the battles of Al-Jamal and Siffîn and other battles. The Exalted says,



which means, "But the Monasticism which they invented for themselves, We did not prescribe for them..." (Al-Hadîd, 57: 27)

It would be better for such unsociable ones, who train themselves to be patient and forbearing of hunger, thirst, and standing for long periods of time, etc., to be in contact with their people, to help the weak, stop the oppressors, reconcile between warring or conflicting groups, and endure whatever results from this. That is real worship and a correct test with which truth is manifested and falsehood is defeated.

Juristic Lessons:

It is known that all the narrations of this hadith tend to serve each other. In a narration recorded by Muslim, Abu Dâwûd, and Ahmad, Abu Dhar (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "In the morning charity is due from every joint in man's body. Every Tasbîhah (saying, Subhân Allâh (Exalted be Allah)) is a charity; every Tahmîdah (saying, Al-hamdu-lilâh (Praise be to Allah) is a charity; every Tahlîlah (saying, Lâ ilâha illâ Allâh (there is no god but Allah) is a charity; every Takbîrah (saying Allâhu akbar (Allah is the Greatest)) is a charity; enjoining good is a charity; forbidding wrong is a charity; removing what is harmful from the road is a charity; having sexual intercourse with one's wife is a charity. And two Rak'ahs (units of prayer) which one prays in the forenoon suffice all that."

Thus, the reward for the Duhâ (Forenoon) prayer is equal to three hundred and sixty charitable gifts. There are many such hadith which assert its excellence. For example, Abu Buraidah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "A human being has three hundred and sixty joints for each of which he has to give charity." People said, "Who is capable of this, O Messenger of Allah?" He said, "It may be mucus in the mosque that you conceal, or something that you remove from the road, but if you do not find such, two Rak'ahs in the forenoon will be sufficient for you."[79]

The judgment pertaining to the Duhâ (Forenoon) Prayer is that it is a supererogatory prayer which should be performed daily. This is the opinion of the majority of Jurists the early and the contemporary ones, as well as the four Imâms. Some of them said that it is not necessarily performed daily, as Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated, "He (peace be upon him) performed Duhâ (Forenoon) Prayer (so diligently that) we would say, 'He never abandons it.' And then he would abandon it until we said, 'He never prays it.'"[80]

As for its time, it begins at the beginning of the time when supererogatory prayers are permissible, namely when the sun rises by the height of a spear [i.e. when a distance equal to the sun's diameter appears between the sun and the horizon], and ends when the sun passes the meridian. But the best time for its performance is at noon, as Zaid bin Arqam (may Allah be pleased with him) narrated, "The

[79] Recorded by Ahmad and Abu Dâwûd.

[80] Recorded by At-Tirmidhy who regarded it as a good hadith.

Messenger of Allah (peace be upon him) went out to the people of Qubâ' and saw them observing a prayer, at this he said, 'The prayer of the penitent should be observed when the young weaned camels feel the heat of the sun.'"[81]

The minimum number of its Rak'ahs is two, as the aforementioned hadith of Abu Dhar says, "And two Rak'ahs which one prays in the forenoon suffice all that." There is disagreement among Jurists as regards the maximum number of its Rak'ahs. What is confirmed is that the Prophet (peace be upon him) performed eight Rak'ahs and the more confirmed report is that he performed twelve. Mujâhid said, "He (peace be upon him) performed the Duhâ (Forenoon) Prayer as two Rak'ahs one day, then he performed it as four on another, then as six on another and then as eight on another."

Social Lessons:

"For the one who establishes justice among people."

Justice is the fundamental principle in life and it is also one of the Ninety-nine Attributes of Allah. Its manifestations are evident in the different aspects of life, be they political, social, or educational. For example, a man is ordered to be just in his treatment of his wives if he is married, of his children if he is a father, and of his subjects if he is a ruler. He is also commanded to be just in his care of this life and the Hereafter if he is one of those classed by Islam as being responsible for his actions; as Allah, the Exalted, says,

﴿وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً﴾ !

which means, "And of them there are some who say, "Our Lord! Give us in this world that which is good and in the Hereafter that which is good..." (Al-Baqarah, 2: 201)

Treating one's wives with justice: It is enough that Islam regards fearing injustice as a proscription for having more than one wife.

﴿فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً﴾ !

which means, "...but if you fear that you shall not be able to deal justly (with them), then only one." (An-Nisâ', 4: 3)

Moreover, Islam has emphasized the intensity of the torment for the one who does not establish justice between his wives, as the Messenger of Allah (peace be upon him) depicts him in a most horrific form that he will take on the Day of Resurrection.[82]

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[81] Recorded by Ahmad, Muslim, and At-Tirmidhy.

[82] For further information see the books of jurisprudence.

Treating children with justice: Establishing justice between children is an obligation, for which if parents abandon they are punished. This may occur for example, through favoring males over females, or favoring some children over others in their food, clothing, or education. This is because it may lead to planting envy in their hearts and kindling fires of dispute among them. The honorable Messenger (peace be upon him) called to parents saying, "Act equally to your children."[83]

Political Lessons:

Firstly, a Muslim government with all its institutions should be based on justice, and one can not find justice except through the Divine Approach. The Exalted says,

﴿أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ﴾

which means, "Is not Allah the Best of judges?" (At-Tîn, 95: 8)

When a Muslim ruler derives the legality of his rule and the obligation of people to follow him from the sanctity of Islamic law, he becomes exposed any time he breaks its rulings to being corrected or even removed. His years of constitutional rule can not, in this case, guarantee him being able to remain as ruler, unlike in the contemporary political systems.

The utmost injustice is in following one's desires, as the Exalted says,

﴿فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ﴾

which means, "So unto this (religion of Islam, alone and this Qur'ân) then invite (people) (O Muhammad), and Istaqim ((i.e. stand firm and straight on Islamic Monotheism by performing all that is ordained by Allah (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)), as you are commanded, and follow not their desires but say, 'I believe in whatsoever Allah has sent down of the Book (all the holy Books, this Qur'ân and the Books of old from the Tawrât (Torah), or the Injîl (Gospel) or the Pages of Ibrâhîm (Abraham)) and I am commanded to do justice among you...'" (Ash-Shûrâ, 42: 15)

Allah Commands Dâwûd (David, peace be upon him) saying,

﴿يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ﴾

which means, "O Dâwûd Verily We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah." (Sâd, 38: 26)

The Prophet (peace be upon him) also prohibited rulers from deceiving their subjects saying, "Any servant whom Allah has given the authority of ruling (some

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[83] Recorded by Al-Bukhâry.

people) and he dies having been dishonest with his subjects, Allah will make Paradise forbidden for him."[84]

In addition to this, the Messenger of Allah (peace be upon him) illustrated the ruler-subject relationship removing the cover of feigned dignity, imposed awe, and extreme extravagance by the watchmen and guards upon whom kings, monarchs, and rulers depend to spread their power. The Prophet (peace be upon him) showed the reality of this relationship saying, "They[85] have a right on you, and you also have right on them. If they are asked to be merciful, they should show mercy. And if they make a promise, they should fulfill their promise. And if they judge, they should be just. He who does not do so shall incur the curse of Allah, the angels, and all people."[86]

A judge must be just in judging between litigants. He must not accept bribery or be deceived by eloquence. The Prophet (peace be upon him) said, "Verily, those who judge with equity will be seated on the platform of light, on the right side of the Merciful, the Exalted, and Ever-Majestic. And either side of Allah is a right side (i.e. both are equally meritorious). (The dispensers of justice are) those who perform justice in their rulings, in matters relating to their families, and in all that they undertake to do."[87]

Judicial rulings should be completely separated from any human emotions or relationships, and this can be guaranteed when the law that is applied is the Law of Allah. The Exalted says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا فَلَا تَتَّبِعُوا الْهَوَى أَن تَعْدِلُوا وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

which means, "O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin; be he rich or poor, Allah is a Better Protector to both (than you). So follow not the desires (of your hearts), lest you may avoid justice; and if you distort your witness or refuse to give it, verily, Allah is Ever Well Acquainted with what you do." (An-Nisâ', 4: 135)

Judges may not follow their desires, prejudices, or be affected by people's dislike of them, and thereby abandon justice. The Exalted says,

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[84] Recorded by Ad-Dailamy.

[85] Referring to the rulers.

[86] Recorded by Ahmad.

[87] Recorded by Muslim and An-Nasâ'y.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

which means, "O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to piety, and fear Allah. Verily, Allah is Well Acquainted with what you do." (Al-Mâ'idah, 5: 8)

Imâm Mâlik recorded in his *Muwatta' (The Well-Trodden Path)* from the narration of Sulaimân bin Yasâr that the Messenger of Allah (peace be upon him) used to send 'Abdullâh bin Rawâhah to Khaybar to supervise the division of the fruit crop for him between the Jews of Khaybar and himself. The Jews collected pieces of their women's jewelry for 'Abdullâh and said to him, "This is yours. Go lightly on us and do not be exact in the division!" 'Abdullâh bin Rawâhah said, "O tribe of Jews! By Allah! You are among the most hateful to me of Allah's creation, but this hatred does not prompt me to deal unjustly with you. What you have offered as a bribe is forbidden. We do not touch it." They said, "This is what supports the heavens and the earth."

That was how 'Abdullâh bin Rawâhah interpreted the former verse and put it into practice in reality.

The following hadith is another incident that clarifies how a ruler can do justice to his subjects and save them from the oppression of anyone, even his own. Al-Fadl bin 'Abbâs said, "The Messenger of Allah (peace be upon him) came to me, so I went out to meet him and I found him looking unwell and wrapping his head up. He said, 'Give me a hand, O Fadl.' So I gave him a hand until he sat behind the pulpit, then he said, 'Call the people to come.' When they gathered in front of him, he said, 'Now People, I praise Allah Whom there is no god but Him. I am about to disappear from among you (i.e. die). So whoever's back I have whipped this is my back for him to take retaliation, whoever's honor I have reviled this is my honor for him to take retaliation, and whomever I have taken money from this is my money for him to take from. He is not to fear my enmity, for this quality is not in me. Verily! The most loved one to me among you is he who reclaims his due right from me or he who acquits me, so that I may meet my Lord with a soul that is at complete rest and satisfied."

In addition to this, Allah commands those who draw up documents to do justice saying,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ﴾

which means, "O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you." (Al-Baqarah, 2: 282)

Justice is not to be observed with Muslims only, but it should extend to include all creatures. Al-Bilâdhary said in his *Futûh Al-Buldân (Conquering Countries)*, "Abu Hafs Ad-Dimashqy related to me that Sa'îd bin 'Abdul-'Azîz said, 'I was told that when Muslims knew that Heraclius had mobilized his troops against them preparing for the Battle of Yarmûk, they gave back the head tax that they had taken from the people of Homs saying, "We have been diverted from protecting and defending you, so you are now responsible for yourselves." People of Homs said, "Verily! We prefer your rule and justice more than the previous oppression from which we suffered. We will defend our city against Heraclius' army along with your governor." The Jews stood up and said, "By the Torah! The governor Heraclius shall never enter Homs, unless we are conquered." They closed the gates of their cities and guarded them. All the other Christian and Jewish cities with which the Muslims made peace did the same and said, "If the Byzantines win, we will return to the state in which we suffered dearly, so we will stand firm as long as the Muslims have an enemy." Then Allah defeated the unbelievers and made the Muslims victorious, so the people opened their cities again and paid the head tax.'"

Secondly, "For every day on which the sun rises there is the reward of a Sadaqah (i.e. charitable gift) for the one who establishes justice between people." Allah commands us to reconcile between two Muslim individuals, tribes, parties, or countries. For the Exalted says,

﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

which means, "And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that rebels until it complies with the Command of Allah; then if it complies, make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable." (Al-Hujurât, 49: 9)

Abu 'Abdullâh Muhammad bin Ahmad Al-Ansâry Al-Qurtuby collected all the meanings of this verse saying, "Scholars said, 'When two Muslim parties fight, the situation is one of two; that they have both transgressed or one of them has transgressed against the other. In the first situation it is a duty upon other Muslims to make peace between them, but if they do not cease fighting and insist on transgressing, the Muslims are to fight both of them. As for the other situation, which is when one party transgresses against the other, the duty is to fight the transgressing party until it ceases fighting, in which case reconciliation between that party and the oppressed one should be made with justice. If the fighting between them grows fierce due to a dubious matter and both of the two parties feels that they are in the right, the duty shall be to eliminate this dubious matter by conclusive evidence that should clarify the truth. If the two parties insist on not

being guided by the advice given to them and do not act according to the truth revealed to them, they both then become transgressors."[88]

Informational Lessons:

We still insist on the fact that international informational systems are suffering an acute worldwide crisis, which is neither financial nor is it due to a lack of qualified journalists or reporters. It is rather due to a lack of good words that attract the discordant, unite the disharmonious, and strengthen the ties of relationships and friendship. Islam realizes perfectly the danger of the media, so it causes a believer's balance of good deeds to be increased upon his mere utterance of a good word. Allah commands us to verify the truthfulness of any news source in the verse,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ !

which means, "O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful of what you have done." (Al-Hujurât, 49: 6)

Allah also prohibits lying and tale bearing and He promises to punish those who like sinning to prevail in the Islamic community very severely saying,

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ﴾ !

which means, "Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not." (An-Nûr, 24: 19)

Sometimes, the impact of an evil word is stronger and more painful than the roar of guns. It is enough that the media was one of the reasons for the Second World War that destroyed plant life and children for many generations. Today we suffer from a malicious type of media that is full of tale bearing, and which seeks to ignite spite and grudges for the most trivial reasons and to discharge its evil poison between nations.

We are suffering from spiteful dissolute news agencies, the most important concern of which is to kindle feuds, cause differences, and to spread vice and debauchery to lower ethics and morals, especially in the Islamic communities.

We look forward to a media that is more truthful, more purposeful, and more positive, which mainly aims at serving humanity, supporting the truth, fighting falsehood, repressing sedition, melting away the ice barriers between the Islamic countries, and driving away any obstacles that may hinder many of the social relations.

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[88] *Al-Qurtuby, Al-Jâmi' li-Ahkâm Al-Qur'ân (A Collection of Qur'ânic Rulings)*

Astronomical Lessons:

This huge universe moves according to an exact system established by the Exalted and Glorious. Perhaps the mentioning of the human joints along with solar movement holds great secrets and large dimensions; for an animal cell, which represents the smallest structural unit of an organism, consists of a nucleus which is similar to the sun which is the center around which all the planets revolve. All the human joints and bones perform various tasks in active and continuous movement; such is the case with the sun and the planets. They are never static, but rather in a continuous movement in their fixed orbits. Allah says,

﴿لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ !

which means, "It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit." (Yâsîn, 36: 40)

Medical Lessons:

The formation of bones and their fine strong structure in the thorax which protects the heart and lungs, in the spinal column that holds all the vertebrae together, and which extends to encompass the limbs, i.e. the arms and the legs, are all some of the great signs of Allah in the human being. There are also the blood vessels which connect the skeletal system and the cartilages which move by the Will of Allah, the Exalted. None of the modern medical methods or equipment can fully and totally replace any human organ. These are the many blessings that Allah has bestowed on man whom He has created, fashioned, and structured. The Exalted says,

﴿يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿6﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿7﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ﴾ !

which means, "O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together." (Al-Infitâr, 83: 6-8)

The Exalted and Ever Majestic also says,

﴿قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾ !

which means, "Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give." (Al-Mulk, 67: 23)

And He says,

﴿أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ ﴿8﴾ وَلِسَانًا وَشَفَتَيْنِ﴾

which means, "Have We not made for him a pair of eyes? And a tongue and a pair of lips?" (Al-Balad, 90: 8-9)

For all these reasons the Creator deserves to be praised and thanked. Due praise and thankfulness for the complicated human systems can not be attained, even if one spends all of his lifetime and more in thanking Allah just for the pulsating of one of his veins. Any one who has ever tried wearing dentures, or any of the blood purifying equipment, or a prosthesis understands the Divine Challenge in the verse

﴿إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ﴾ !

which means, "Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose." (Al-Hajj, 22: 73)

Civilizational Lessons:

Removing from the path what ever may harm pedestrians like thorns, dirty objects, and filth that causes harm with its rotten odor and diseases, in addition to cleaning city areas and streets and maintaining them, are matters of an utmost importance in any Islamic civilization.

'Umar bin Al-Khattâb declared once his responsibility in this area in front of Allah when a mule stumbled in Iraq because the road was not paved. Andalusia and other Islamic cities are proofs that verify what I am saying with their clean roads and beautiful streets.

Lessons for Da'wah (the Call to Islam)

1. The only sincere caller is the one who acts as a just arbitrator in the face of the various attempts at reform that contradict each other in terms of differences of opinion. He is not someone who acts as a bystander or a biased fanatic. If only some of them understood the real dimensions of the Islamic message, we would not have found callers who were predisposed to the various groups that they strongly defend instead of standing against the atheistic trends and protecting the Islamic creed.

2. A caller should give clear, perceptible, practical examples so that the ordinary and illiterate people can understand and feel their merits for themselves as well as in the communities in which they are living. He may, for example, organize voluntary campaigns to clean the streets and districts, or to collect donations and establish funds for the purpose of helping the bachelors among the poor to get married, or to take care of the orphans and support the poor disabled people and the destitute. He could also make a campaign for the obliteration of the illiteracy from which a majority of the Muslims suffer. I believe that if callers had behaved in such manners, they would not have lost much of their credibility and the support of many ordinary people upon whom they depend in some situations.

   Such methods are used by the missionaries and propagators of Christianity who use vaccine campaigns against dangerous contagious diseases; the distribution of clothes, medication, and blankets for victims of natural disasters; and charity hospitals and public schools as means for propagating their call. From such effective channels, they acquire credibility.

Nowadays, the Islamic call has been wronged. It has grown weary of its sole channel, i.e. the tongue, and wants to free itself from its confinement in the mosque. As to what is happening outside the mosque, this is the place of action, sacrifice, and situations in which there is no calling, and no one cares.

I have one example only for the reader to consider. The 'White Fathers', as they called themselves, reached to the far south of Algeria during the days of the French occupation, despite the great environmental differences between their original countries and their place of work. But nowadays we run away from the field of Da'wah in the African jungles and instead direct our faces toward the European capitals where we open tens of Islamic reform movement centers.

Those Islamic African nations that were lured away from their religion or which are confined by the fetters of illiteracy and are still under threat by their enemies and the temptation of missionaries, represent a responsibility to the Islamic nations, the Ministries of Religious Endowments and Islamic Affairs, and the schools that prepare imams, preachers, and guides like Al-Azhar and the International Islamic Universities, as they are supposed to give the Islamic Call the greatest share of support.

Hadith in Practice

1. The Islamic nation was tested in the eighties of the twentieth century with an aimless war that happened between Iraq and Iran, which destroyed the green, as well as the barren lands, and drained Islamic blood and power. It also left behind thousands of casualties who died, supposedly as martyrs! It also resulted in hundreds of homeless people, many parents bereaved of their children, and many widows. Behind this foul war was a bundle of dangerous satanic strings being pulled by groups that are professional in exhausting the powers of nations. These groups will remain the first and last beneficiaries from such bloody wars, whatever their results are on the two Islamic countries.

What really astounds every Muslim is the deviation of the people of Islam from the words of Allah, the Exalted Truth Who says,

﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا﴾

which means, "And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels until it complies with the Command of Allah; then if it complies, make reconciliation between them justly, and be equitable." (Al-Hujurât, 49: 9)

Instead, the Islamic nations stood shamelessly behind one party against the other, instigating it and augmenting the fire of spite and envy, and also helping one party to conquer the other.

During this war, the Islamic countries were divided into two groups: one that supported Iraq against Persian Iran claiming that it threatens the Arab fortresses, etc. and the other that supported Iran against Iraq. O Allah! Unite Muslims, guide them to righteousness, and reconcile between their hearts, O Reconciler of Hearts! Amen.

2. If one looks carefully at the roads and waterways in some Arab cities, one will find that many of them represent sources of dangerous epidemics and fatal diseases. Some of them have even become dirty cities, as one of the journalists said once who was deploring the present condition of the Muslim nation of purification and cleanliness.

HADITH TWENTY-SEVEN

An-Nawwâs bin Sam'ân (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Virtue is a kind disposition and vice is what rankles in your heart and that which you hate people knowing about." (Recorded by Muslim)

Wâbiṣah bin Ma'bad (may Allah be pleased with him) narrated, "I came to the Messenger of Allah (peace be upon him) and he said, 'You came to ask about virtue and vice.' I said, 'Yes.' He said, 'Consult your heart. Virtue is what relieves the soul and relieves the heart and vice is what rankles in your heart and stays uneasily in your chest, even if people gave you a legal opinion (that it is lawful) and they all gave you their opinion.'" (This is an authentic and a good hadith. It was recorded by Aḥmad bin Ḥanbal in his *Musnad* and Ad-Dârimy with a good Isnad (chain of narrators).)

About the Narrators:

The first narrator is An-Nawwâs bin Khâlid Al-Kalby. He was one of the People of As-Suffah (the poor people who stayed in the Prophet's Mosque) who lived outside Medina but did not actually emigrate to it. He used to travel there just to ask about religious matters. He may have intended not to emigrate in order to be able to ask the Prophet (peace be upon him) a question every time he came to Medina and not be embarrassed. It is recorded by Muslim that he said, "I stayed with the Messenger of Allah (peace be upon him) for one year in Medina. Nothing obstructed me from migrating apart from (having persistent) inquiries (about Islam), because when anyone of us migrated (to Medina) he ceased to ask (too many questions of) the Messenger of Allah (peace be upon him). So I asked him about virtue and vice." He narrated seventeen hadith all together.

The second narrator is Wâbiṣah bin Ma'bad from the tribe of Banû Asad. He embraced Islam in the ninth year after the Hijrah along with ten other people from his tribe. After they saw the Messenger of Allah (peace be upon him), he returned to his country. He was a generous person and loved to give charity. He lived for ninety years.

Occasion of the Hadith:

Wâbiṣah bin Ma'bad (may Allah be pleased with him) narrated, "I went to the Messenger of Allah (peace be upon him) with the intention of never leaving anything about virtue or vice without asking him about it. He said to me, 'Come near Wâbiṣah!' I drew near to him until my knee touched his. Then he said, 'O Wâbiṣah! I shall tell you what you came asking about and what you wanted to ask me about.' I said, 'O Messenger of Allah! Tell me.' He said, 'You came to ask me about virtue and vice.' I said, 'Yes.' He joined his three fingers and kept tapping on my chest saying, 'O Wâbiṣah! Consult your heart. Virtue is what relieves the soul and relieves the heart and vice is what rankles your heart and stays uneasily in your chest, even if people gave you a legal opinion (that it is lawful) and they all gave you their opinion.'" Many hadith with different narrations are recorded on the same

subject. They all show that the subjects of the legal and illegal matters and that of virtue and vice were subjects that occupied the Companions minds.

Lessons Deduced

Creedal Lessons:

Wâbisah bin Ma'bad came to the Prophet intending to himself, without telling anyone, to ask and find out about the reality of virtue and the meaning of vice. The Messenger of Allah (peace be upon him) preceded him by saying, "You came to ask about virtue and vice." Although knowing what is hidden inside hearts is one of the unseen matters, and although the Prophet (peace be upon him) did not speak to the man, ask anyone about him, or open his heart, he knew what he wanted. It was a miracle which added to his miracles of knowing the unseen that Allah bestowed upon him.

This incident is similar to the time when 'Umair Al-Jumahy came to the Messenger of Allah (peace be upon him) after the Battle of Badr, when his son Wahb bin 'Umair Al-Jumahy had been taken as a captive. "It happened that one day 'Umair was sitting with Safwân bin Umayyah talking about the casualties from the Battle of Badr. 'Umair said, 'If it was not for a debt whose repayment I do not have and a fear that my children would suffer from poverty after me, I would go to Muhammad and kill him because my son is a captive in their hands.' So Safwân said, 'I will be responsible for your debt and your children are mine.' So 'Umair took his sword, sharpened its blade, poisoned it, and hurried until he reached Medina. While 'Umar was standing with some Muslims, he saw him holding his sword. He said, 'This dog, the enemy of Allah, comes with nothing but evil,' and said to the Prophet (peace be upon him), 'This is an enemy of Allah, 'Umair. He came holding his sword,' he (the Prophet) said, 'Let him in.' So 'Umar grabbed him by his sword and let him enter. When the Prophet (peace be upon him) saw him, he said, 'O 'Umar! Let him go. 'Umair come closer.' So he approached and said, 'Good morning.' The Prophet (peace be upon him) said, 'Allah gave us a better greeting than yours, which is, "Peace (be upon you)."' Then he said, ''Umair! What brings you here?' He said, 'I came for the captive who is in your custody, so be good to him.' The Prophet (peace be upon him) said, 'What about the sword?' He said, 'May such swords be cursed, they have availed us nothing.' So the Prophet (peace be upon him) said, 'Tell me the truth, what did you come for?' He said, 'I came for that (which I have told you).' The Prophet (peace be upon him) said, 'No, you sat with Safwân and said such and such a thing.' At this 'Umair embraced Islam and said, 'We used to belie you concerning that which was revealed to you from Heaven, and this was a matter that no one was present at but me and Safwân!' So the Prophet (peace be upon him) said, 'Teach your brother his religion and make him recite the Qur'ân and let his captive free.'" So 'Umair returned to Mecca and announced his conversion to Islam.

Miracles are one of the ways to know who is a prophet, as Sheikh 'Abdullâh Al-Harawy defined a miracle in his book *As-Sirât Al-Mustaqîm (The Straight Way)* saying, "It is a supernatural event, apparently transcending human powers and the laws of nature, attributed to Divine Intervention in support of a prophet."

So, extraordinary things that do not transcend the laws of nature can not be miracles. The same applies to what is miraculous, but is not associated with a prophet, like the unusual things that are done by religious men who are the followers of the prophets. These are not miracles, instead they are called Karâmah (acts of a miraculous nature).[1] A miracle can not be imitated by anything similar, such as magic. It can occur in one of two ways, as the fulfillment of a request to one who claims to be a prophet or as a spontaneous action with no previous request.

Judicial Lessons:

Whatever the level of commitment, piety, and knowledge of a Muslim judge is, he can never be an angel, and many times he may slip and commit sins. This may include giving false interpretations of the verses of the Qur'ân or forbidding what is legal, which might lead to unjust judgments being made for litigants.

Mu'âdh bin Jabal said, "Beware of the slips of a wise man! Satan may put evil words on the tongue of the wise, and a hypocrite may say the true word." It was said to Mu'âdh, "How can I know whether a wise man is saying evil or a hypocrite is telling the truth?" He said, "Beware of the odd things among his words, about which one will ask, 'What does he mean by that?' And do not abandon him, for he may come back to the true way again. Receive the truth when you hear it, for the truth is as clear as daylight.[2] If he gives a judgment that disagrees with either the Qur'ân or Sunnah, it is not obligatory."

Social Lessons:

"You hate people knowing about."

1. Avowing sins publicly and its dangers: Human beings by nature love everything that is good and have a tendency to it. They like it in such a way it is as if they have agreed upon that. So Allah called it goodness.

   They also detest evil and hate its malicious results and appearance. Any good natured person rejects it and disapproves of it. So the Qur'ân called it evil. Allah says,

   ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ﴾

   which means, "Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allah Alone - Islamic monotheism) and Al-Ihsân (i.e. being patient in performing the duties for Allah, totally for Allah's sake, and in accordance with the Sunnah (legal ways) of the Prophet, in a perfect manner), and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g. wealth, visiting and looking after them, or any other kind of help, etc.) and forbids Al-Fahshâ' (i.e. all evil deeds, e.g. illegal

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1 In Islam both words Mu'jizah and Karâmah have similar connotations, except for the difference that Mu'jizah is a miracle that takes place through a messenger of Allah while Karâmah is done or shown by other righteous people.

2 Recorded by Abu Dâwûd.

sexual acts, disobedience to parents, polytheism, telling lies, giving false witness, taking a life without right, etc.), Al-Munkar (i.e. all that is prohibited by Islamic law, polytheism of every kind, disbelief, and every type of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression)." (An-Nahl, 16: 90)

Allah also says describing His Messenger (peace be upon him),

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾

which means, "He allows them as lawful At-Tayyibât ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.), and prohibits them as unlawful Al-Khabâ'ith (i.e. all that is evil and unlawful as regards things, deeds, beliefs, people, foods, etc.)." (Al-A'râf, 7: 157)

This happens as long as the society has a strong good natured soul as that is considered to be the deterrent for evil inclinations. Most of the time, things become mixed together, and good and evil become equal as a result of some useless philosophies and earthly ideologies, like that of Darwin and his like.

At such times, disturbances will spread, manners will disappear, desires and wishes will be released without the slightest feeling of shame, and all issues will be mixed up together. Then there will be no hope.

2. Friendship, "...people knowing about..." The word 'people' here means religious and pious people, who are still acting according to their instinctive natural disposition; not the dissolute ones, who are the brothers of Satan who only care about allowing the wrong and repelling people from the good. Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَن يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ﴾

which means, "O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily he commands Al-Fahshâ' (i.e. to commit indecency (illegal sexual intercourse, etc.)), and Al-Munkar (disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islam, etc.))." (An-Nûr, 24: 21)

This is the state of Satan and of his followers and worshippers, as Allah says,

﴿الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ﴾

which means, "The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all

kinds and all that Islam has forbidden), and forbid (people) from Al-Ma'rûf (i.e. Islamic monotheism and all that Islam orders one to do)." (At-Tawbah, 9: 67)

Thus, a father should carefully choose his children's friends and keep them away from the bad ones. Friends have an important role in a child's manners and a strong influence on their behaviors, so a Muslim should choose his friends according to their belief and good manners. The Prophet (peace be upon him) said, "A man follows the religion of his friend; so each of one should consider whom he takes as his friend."[3]

Psychological Lessons:

"Virtue is what relieves the soul and relieves the heart..."

The soul will remain calm, with nothing to repel or annoy it as long as the deeds are good and charitable, as this is the nature of the soul and the way it was created. After this peace of mind comes another feeling of tranquility and contentment in the heart. Allah describes this by saying,

﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿27﴾ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿28﴾ فَادْخُلِي فِي عِبَادِي ﴿29﴾ وَادْخُلِي جَنَّتِي﴾

which means, "(It will be said to the pious), 'O (you) the Nafs (soul) in (complete) rest and satisfaction! Come back to your Lord, Well-pleased (with yourself) and well-pleasing unto Him! Enter you, then, among My Honored Slaves, And enter you My Paradise!'" (Al-Fajir, 89: 27-30)

But if the heart was preoccupied with sin, it would be confused and disturbed due to the confusion between the good and evil contained inside it. They would struggle until one of them overcame the other. If the good wins, the person will live with peace of mind, but if the evil wins, the person will commit his sin and forget about it. His evil will be gone, his anger will be extinguished, and his feelings of selfishness, revenge, and oppression will disappear. But no matter how long he continues to deceive himself, there will come a time when he will start reproaching himself, even if there is no external reason. He will never be able to escape from the feelings of distress, uneasiness, sleeplessness, and anxiety. His sin will haunt him day and night and never let him feel at rest. We have seen examples of those who wake up trembling and terrified because of a repeated nightmare in which they see their crime, and others may see it while awake. Such a way of life could lead in the end to madness. Was this hadith not enough for them to use as their guide? The Prophet (peace be upon him) said, "...and vice is what rankles your heart and stays uneasily in your chest."

Moral Lessons:

"Virtue is a kind disposition..."

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3 Recorded by At-Tirmidhy.

The descriptions of morals in the different earthly philosophies are insufficient, as they consider morals from one point of view only and just from an earthly standpoint, while the Qur'ân has listed its aspects and bases. Morals in Islam are not an imaginary Platonic utopia, but they are elevated principles that have been embodied in reality by the character of the Messenger of Allah (peace be upon him). Allah describes him before his marriage saying,

﴿وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ﴾

which means, "And verily, you (O Muhammad) are on an exalted standard of character." (Al-Qalam, 68: 4)

'Â'ishah while talking about him said, "His morals were (derived from) Qur'ân."

Islamic morals are based upon three fundamentals:

a. When dealing with Allah: Adopting the manners of believing in Him, thanking Him for His Blessings, and adhering to His Laws.

b. When dealing with human beings: Adopting the manners of doing good. It is even enough just to love them and abstain from harming them.

c. When dealing with ones self: Adopting the manners of leading it to whatever pleases Allah and never throwing it into destruction. This verse gathered the basics of morals in which Allah says,

﴿وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّآئِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُواْ وَالصَّابِرِينَ فِي الْبَأْسَاء والضَّرَّاء وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

which means, "It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards the East and (or) the West (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of his love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salâh (the prayer), and gives the Zakâh, and who fulfill their covenant when they make it, and who are As-Sâbirîn (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (pious)." (Al-Baqarah, 2: 177)

Being dutiful to one's parents precedes being good toward any other human being because of the high status that parents have.

Lessons for Da'wah (the Call to Islam)

Some callers put aside some creedal judgments, and I mean by that those permissions that Allah gave us and bestowed upon us, because of the uneasiness and distress found in the hearts of most of the people and the ignorant. But a caller should not pay any attention to such things as long as he has the clear evidence. He must not be slow in acting according to it and giving his legal opinion for example on shortening the prayer during travel and breaking one's fast during times of travel, sickness, and the like.

It is a pity that we find some of those who listen only to their voices regarding shortening the prayer in Ramadân. They go too far and totally abandon this permission and leave it, with the claim that the means of transportation nowadays are different from those tiresome ones found at the past. But such people ignored the fact that the reason behind such judgments is not just due to becoming tired from the journey, but due to the traveling itself.

Sometimes the Prophet (peace be upon him) used to order his Companions to do things that did not relieve them. Some of them would refrain from doing them out of surprise and astonishment, not out of disobedience and obstinacy. For example, when he ordered them to convert the Hajj into 'Umrah (minor pilgrimage), some of them hated this. When he ordered them to slaughter their sacrificial animals and terminate their state of Ihrâm (the state in which one starts Hajj or 'Umrah and during which certain acts are prohibited) while in the 'Umrah of Al-Hudaibiyah, they hated to come back without performing the 'Umrah. They also hated him negotiating with the Quraish that he would go back to Medina that year and also that he would return anyone from among them who came to him as a religious fugitive.

But if a verse is revealed concerning any matter, the believers can do nothing but obey. Allah says,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

which means, "It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision." (Al-Ahzâb, 33: 36)

Furthermore, we should accept it with contentment and serenity. Allah says,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

which means, "But no, by your Lord, they can have no Faith, until they make you (O Muhammad) a judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (An-Nisâ', 4: 65)

Hadith in Practice

1. Nowadays the meaning of the word virtue, according to Muslims, is just limited to the performance of some Rak'ahs (units of prayer) done out of habit. This is the criterion by which one measures his faith and goodness. Allah says,

   ﴿لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾

   which means, "It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards the East and (or) the West (in prayers)." (Al-Baqarah, 2: 177)

   From the social point of view, the Muslim have became very negative, so that the comparison between Arabs (and I did not say Muslims) and Europeans is a comparison between being hard working and lazy, between loyalty and betraying, between telling the truth and lies, and so on.

2. Nowadays sin is the commodity commonly advertised and celebrated by the different mass media. It is known by all, by the wise, the foolish, the old, and the young. Every one sees it and every one enjoys himself, with no deterrent whatsoever. Is there no deterrent against these hot kisses, exciting moves, and seductive moans that are shown in the movies, theatres, clubs, etc.? Is there no one to protect the stolen wealth of the Muslims, their disgraced honors, and their sacred objects, usurped in front of Allah, people, traditions, laws, organizations, institutions, calls, and protests?

3. Some people have shamelessly started to bend the rules by asking the jurists cunning questions to find ways to make lawful of some of the unlawful matters. This is found especially in those asking for judgments concerning divorce. Truly to Allah we belong and truly, to Him we shall return.

HADITH TWENTY-EIGHT

Abu Najîh Al-'Irbâd bin Sâriyah (may Allah be pleased with him) narrated, "One day the Messenger of Allah (peace be upon him) gave us a lengthy admonition at which hearts were afraid and eyes shed tears. So we said, 'O Messenger of Allah! It seemed as if that was a farewell speech, so what advice do you give us?' He then said, 'I enjoin on you to fear Allah, the Exalted and Ever-Majestic, and to listen to and obey (your ruler) even if he is a slave, for those of you who live after me will see great disagreements. You must then keep to my Sunnah and that of the rightly-guided caliphs. Hold onto it tightly and avoid new matters, for every new matter is an innovation in the religion.'" (Recorded by Abu Dâwûd and At-Tirmidhy who said it is a good and authentic hadith)

Occasion of the Hadith:

The Messenger of Allah (peace be upon him) used to give speeches and remind his Companions of their religion. Sometimes the speech was to comment on a specific incident, explain a revealed verse, or warn against a future matter. On this occasion the Companions understood that his death was coming soon, that he was going to meet Allah and this had been the reason he had concentrated on asserting promises and threats in his speech.

Whenever he advocated them to be pious, obedient, to hold tightly to the Sunnah, and avoid divergence and innovations in the religion, it was in answer to the Companion's request for advice. They were keen to listen to advice from the kind father and wise leader. This is clear from them saying, "It seemed as if that was a farewell speech, so what advice do you give us?" They felt from his closing phrases and signals of departure that his death was coming soon. They had been expecting this tragedy and there is no greater tragedy than the death of the best of all people, the one who had guided humanity, the one who gave all his life to defend this nation and protect it from being violated by devils. It represented the severance of the link between heaven and earth.

How good was he whom Allah described saying,

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

which means, "And verily, you (O Muhammad) are on an exalted standard of character." (Al-Qalam, 68: 4)

And He says,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

which means, "Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious about you (to be rightly

guided, to repent to Allah, and to beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hellfire), for the believers (he is) full of pity, kindness, and mercy." (At-Tawbah, 9: 128)

The Companions started to ask for advice that would guide them in their lives and give them the power to be the inheritors of the earth and the dwellers of Paradise. This is why the statements in his speech included goodness in both abodes.

Lessons Deduced

Creedal Lessons:

Knowing the exact time of death is a specific ability, possessed only by Allah and He did not bless anyone else with it.

Believing in this is among the foundations of the faith. Allah says,

﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾

which means, "Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in which land he will die." (Luqmân, 31: 34)

Allah did not reveal to anyone when his time of death would be. An old man may feel that he will die soon because of his old age and a sick person may feel the same because of his sickness, but specific knowledge of the exact time is only in the Knowledge of Allah. The Prophet (peace be upon him) was informed about the time of his death from the heavens, as revealed in Surah (chapter) An-Nasr,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

which means, "When the Help of Allah comes (to you, O Muhammad against your enemies) and the conquest (of Mecca)." (An-Nasr, 110: 1)

Muqâtil said, "When this was revealed, the Prophet (peace be upon him) recited it to his Companions, including Abu Bakr, 'Umar, and Sa'd bin Abu Waqqâs. They all became happy and with the glad tidings, but Al-'Abbâs cried. The Prophet (peace be upon him) said to him, 'O Uncle! Why are you crying?' So he said, 'You were just informed that you will die.' So he (the Prophet) said, 'It is as you say.'" He lived sixty days after this and was never seen to be smiling or cheerful during that time. In spite of all that, the exact time of his death had not been specified. There are many statements in his hadith that demonstrate this, for example his indirect reference to the coming of his death in his Farewell Hajj speech. He (peace be upon him) said, "...I do not know, but I may not see you after this year," and he began to bid the people farewell. So they said, "This is the Farwell Hajj." After he returned from the Hajj to Medina, he gathered the people at the Well of Kham, in a valley between Mecca and Medina, and gave them a speech saying, "O people! I am a human

being just like you. The messenger of my Lord is about to come to me and I will answer his call." Then he urged the people to hold fast onto the Book of Allah and to take care of their families.[89]

'Uqbah bin 'Âmir (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) performed the funeral prayer for the martyrs of the Battle of Uhud. Then he ascended the pulpit like someone bidding farewell to the living and to the dead, and said, 'I shall be your predecessor to the Pool [in Paradise] and it is as wide as the distance between Ailah (at the top of the Gulf of 'Aqabah) and Juhfah (a village near Mecca). I am not afraid that you will associate anything in worship with Allah after me, but I fear the world for you (I am afraid that you may be allured by the world). You may compete with one another (in possessing material wealth) and then be killed and you will perish like those who perished before you.'"[90] 'Uqbah said, "That was the last time I saw the Messenger of Allah (peace be upon him) on the pulpit."

This was recorded by Imam Ahmad with different narration. He recorded, "The Messenger of Allah (peace be upon him) performed the funeral prayer for the martyrs of the Battle of Uhud eight years later, like someone bidding farewell to the living and to the dead. Then he ascended the pulpit and said, 'O people! I shall precede you [in death] and I will be a witness for you. Your appointed meeting is (at) the Pool. Verily, I am looking at it and I am not afraid (that you will suffer) poverty, but I fear the world for you, that you will compete (with one another).'" Imam Ahmad also recorded that 'Abdullâh bin 'Umar (may Allah be pleased with him) narrated, "One day the Messenger of Allah (peace be upon him) came to us like someone who was bidding us farewell and said, 'I am Muhammad, the illiterate Prophet.' He said it thrice (and continued saying), 'And there is no Prophet after me and I have been favored with the skill of being able to introduce and conclude comprehensive expressions. I know the number of the keepers of Hellfire and the angels bearing the Throne. My Lord has forgiven me and my nation has been granted security. So listen and obey as long as I am with you, but when I am gone (dead), you should adhere to the Book of Allah. Make lawful its lawful matters and make unlawful its unlawful matters.'"

He may have indicated such a matter in the speech as Al-'Irbâd bin Sâriyah indicated in his words.

Behavioral Lessons:

1. Having a submissive and pious heart is evidence of the goodness and sincerity of a person's faith, because what really matters to Allah is the heart. Allah praised the faithful believers when their hearts submitted to

1 Recorded by Muslim.
2 Recorded by Al-Bukhâry and Muslim and the wording is from Muslim.

Him, when their skin quivered, and their eyes filled with tears at the mention of His Name. He says,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

which means, "The believers are only those who, when Allah is mentioned, feel a fear in their hearts." (Al-Anfâl, 8: 2)

And He says,

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾

which means, "Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic monotheism) to be affected by Allah's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Tawrâh (Torah) and the Injîl (Gospel)) before (i.e. the Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (rebellious, disobedient to Allah)." (Al-Hadîd, 57: 16)

He also says,

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾

which means, "Allah has sent down the best statement, a Book (this Qur'ân), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord tremble from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah." (Az-Zumar, 39: 23)

And He says,

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ﴾

which means, "And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognized." (Al-Mâ'idah, 5: 83)

On the other hand, Allah described those who have rough and hard hearts as having their hearts wrapped in thick covers that shield the light. He says,

﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِن بَيْنِنَا وَبَيْنِكَ حِجَابٌ﴾

which means, "And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen." (Fussilat, 41: 5)

He even describes them as being like cattle,

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيراً مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لاَّ يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لاَّ يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لاَّ يَسْمَعُونَ بِهَا أُوْلَـٰئِكَ كَالأَنْعَامِ بَلْ هُمْ أَضَلُّ أُوْلَـٰئِكَ هُمُ الْغَافِلُونَ﴾

which means, "And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they do not understand, they have eyes wherewith they do not see, and they have ears wherewith they do not hear (the truth). They are like cattle, nay even more astray, those, They are the heedless ones." (Al-A'râf, 7: 179)

Submissiveness is in the heart, and the other organs are connected to the heart. They are alive and healthy if the heart is alive and healthy and they are dead and unhealthy if it is dead and unhealthy. The eyes are the best indicator of what is happening in the heart, which is why they are mentioned in the hadith of Abu Najîh after the heart and not before it, "...hearts were afraid and eyes shed tears."

Nowadays we see people who claim to be submissive and who tremble at the mention of Allah and they may raise their voices in the markets places and on the road when saying the Name of Allah, but all of this is done with a tearless eye and shameless organs. This is due to nothing but a fault in their emotional center, the heart, and this is the reason why 'Umar once said these words about a man who was fiddling with his beard while offering the prayer, he said, "If his heart was submissive, his limbs would have been submissive too."

The Prophet (peace be upon him) said, "You must then keep to my Sunnah and that of the rightly-guided caliphs. Hold onto it tightly..." The order here is to follow the Sunnah, to hold onto it tightly, and to act according to it. All of that is obvious in the verse in which Allah says,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾

which means, "And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)." (Al-Hashr, 59: 7)

The Qur'ân also made adherence to Sunnah conditional to Allah bestowing His Love on His Servants. Allah says,

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

which means, "Say (O Muhammad to mankind), 'If you (really) love Allah then follow me (i.e. accept Islamic monotheism, follow the Qur'ân and the Sunnah), Allah will love you and forgive you your sins.'" (Âl-'Imrân, 3: 31)

So holding tightly onto the Sunnah is a guarantee against deviation, a protection against being lost in the darkness of innovation and error, and a way of defense against separation and dissention. Someone might say that holding tightly onto the deeds of the Companions could be a cause of these faults, but the opposite is in fact the truth, because the Prophet (peace be upon him) described the caliphs as being righteous, i.e. knowing the truth and following it. He also described them as being guided, because Allah never let them go astray. Added to this is that their tradition was taken from the Sunnah of the Prophet (peace be upon him) who said, "Hold onto it tightly..." and he did not say, "Hold onto them both tightly."

Islamic history testifies that the individual Companions did not have different methods of their own with which they were leaders of a group of people. They did not each lead according to their own way, different from the other ways, as do the people who follow the innovated sects like At-Tîjâniyyah, for example, which is attributed to Abu Al-'Abbâs Ahmad At-Tîjâny. This sect claims, among other claims, that offering what is called Fâtihiyyah prayer is equal in reward to reciting the Qur'ân thousands of times. May Allah save us from such things! There are many examples from the Sufi sects that disagree with the Sunnah of the Messenger of Allah (peace be upon him), with the tradition of the righteous predecessors of this nation, and with the real ascetic people like Al-Junaid, Al-Qushairy, and Al-Muhâsiby.

Among their innovations in the religion and their disagreement with the Book of Allah, the Sunnah of His Messenger (peace be upon him), and the method of his caliphs are the following:

2. Adhering to the saying of certain supplications, which are not mentioned anywhere in the texts, and specifying the number or what is called a Wird (set portion of the Qur'ân read at certain times) or using prayer beads. They have specified times for saying supplication, certain formulas that have to be said, and a specified number of repetitions. But the Qur'ân orders us to remember Allah and glorify Him with no such specifications, it even encourages us to increase doing so. Allah says,

﴿اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿41﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

which means, "Remember Allah with much remembrance. And glorify His Praises morning and afternoon (the early morning (Fajr) and 'Asr prayers)." (Al-Ahzâb, 33: 41-42)

The same applies to the Sunnah. It was never mentioned anywhere that the Messenger of Allah (peace be upon him) specified supplications for any Companion as these sects are doing. It was also not mentioned that any of

the Companions, Followers, or those who followed them specified certain supplications. On the contrary, what has been mentioned is their disapproval of such practices and their forbiddance of doing so. Here is an example that Abu Ishâq Ash-Shâtby reported from Abu Waddâh, who reported from Al-A'mash, who reported it from some of his friends. He said, "Ibn Mas'ûd passed by a man talking to his friends and saying, 'Utter Tasbîh ("Subhân Allâh") ten times and Tahlîl ("Lâ ilâha illal-lâh") ten times.' 'Abdullâh said, "You are either more guided than the Companions of Muhammad (peace be upon him) or more misled. It is more likely this one (i.e. misled).'" It was also recorded that some people were praising Allah using small stones [to count the number of times they said certain phrases] in the mosque. He came to them while each one of them was making a pile of small stones and said, "You have created an innovation, and thereby an injustice, and you think that you have a better understanding than the Companions of Muhammad (peace be upon him)."

3. They give pledges and covenants to their Sheikhs.

4. Some Sheikhs of Sufi sects appoint themselves as intermediaries between Allah and the people for their supplications. This damages the creed and confuses people by differentiating between the status of the prophets and messengers and that of the pious men and righteous people. Mudrik bin 'Imrân said, "A man wrote to 'Umar bin Al-Khattâb and said, 'Pray to Allah for me.' So 'Umar replied saying, 'I am not a prophet, but when the Iqâmah (final prayer call) is announced, ask Allah for forgiveness from your sin.' As we see, 'Umar refused his request and disapproved of it."[3]

   The same happened with Sa'd bin Abu Waqqâs when he came to Shâm (the region now covering Syria, Palestine, Lebanon, and Jordan), a man came to him and said, "Ask Allah to forgive me." He said, "May Allah never forgive you! Am I a prophet?"

   Another man came to Hudhaifah (may Allah be pleased with him) and said, "Ask Allah to forgive me." He said, "May Allah never forgive you." Then he said, "He will go to his family and say, 'Hudhaifah asked Allah to forgive me.'"

   Some Sheikhs of Sufi sects, and others among the innovators, feel no shame in fabricating stories about the predecessors of this nation and in putting words in their mouths that they never uttered in their lives. They do this without the referring to the standard requirements for narrations or transmissions.

3 Recorded by At-Tabarâny.

Among the righteous men who have been done an injustice are Sheikh 'Abdul-Qâdir Al-Jîlâny[4]. He acquitted himself from their lies in his book *Al-Ghunyah* saying, "A believer should follow the Sunnah and the consensus of the Companions. The Sunnah is what the Messenger of Allah (peace be upon him) did, said, or approved of and the consensus is what the Companions agreed upon. He should not associate with the people of innovation, greet them, or come near to them, because Imam Ahmad said, 'Whoever greets a man of innovation has loved him, as the Prophet (peace be upon him) said, "Spread greetings among yourselves (i.e. say, "As-salâmu alaikum") you will foster love amongst you."' He should not sit with them, console them, congratulate them on their feasts and happy occasions, offer the funeral prayer for them if they die, or ask Allah to forgive them if they are mentioned. He should rather oppose them and take them as his enemies for the Sake of Allah. He must do that believing in it and seeking many Rewards."

I will not mention all their innovations, but I just gave a few by way of example.

Juristic Lessons:

"So what advice do you give us?' He then said, 'I enjoin on you to fear Allah."

First: Bequests:

Lexically: The word in Arabic means conveying.

Technically (from the Islamic legal point of view): It means granting someone's rights after his death to another (to fulfill them) or it means entrusting others to care for something. It can also mean donating money after death. Thus it is of two types, a materialistic and a moral.

Proof of its legality: During the early period of Islam, a bequest was deemed obligatory to parents and relatives. Then its judgment was abrogated and it remained desirable, but not obligatory. However, if someone has a right to be fulfilled, it is an obligation on him.

These verses were revealed concerning its legality. Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ﴾

which means, "O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk." (Al-Mâ'idah, 5: 106)

And He says,

4 He was born at Jîlân and worked as a teacher in Baghdad. He wrote *Al-Fath Ar-Rabbâny (The Divine Enlightenment)* and *Al-Faid Ar-Rahmâny (The Abundant Grace of the Most Beneficent)* about mysticism. He also wrote *Al-Ghunyah Litâliby Tarîq Al-Haqq (The Sufficient Guide for the Seekers of the Right Path)*. He died in 561 A.H. (which coincides with 1166 A.D.).

﴿مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ﴾

which means, "(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts." (An-Nisâ', 4: 11)

Ibn 'Umar (may Allah be pleased with him) narrated, regarding a moral bequest, that the Prophet (peace be upon him) said, "It is not permissible for any Muslim who has something to bequeath to stay for two nights without writing his will (and kept it ready) with him."[5]

Islam forbade making bequests for some of one's children and depriving others in a way that deprives females from their inheritance. Islam even considers it to be among the grievous sins. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "A man or a woman acts in obedience to Allah for sixty years, then when they are about to die they cause a loss (someone losing his right) by their will, so Hellfire is to be made obligatory for them." Then Abu Hurairah recited,

﴿مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ﴾

which means, "After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone)." (An-Nisâ', 4: 12)[6]

Bequeathing one third [of one's property] is permissible to someone other than the legal heirs, but it is not allowed to be given to one of the heirs unless the other inheritors permit it. Abu Umâmah (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying in the Farewell Hajj speech, 'Verily, Allah has granted everyone his due right, so there are no bequests for an heir.'"[7]

Second: There is no obedience to a creature in disobedience of the Creator:

Islam orders us to obey the Muslims rulers. It comes third in the hierarchy after obeying Allah and His Messenger (peace be upon him). Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ﴾

which means, "O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority." (An-Nisâ', 4: 59)

The Messenger of Allah (peace be upon him) ordered us to obey the Muslim rulers, as obeying them is like obeying him and disobeying them is like disobeying him. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Whoever obeys me, obeys Allah, and whoever disobeys me,

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5 Recorded by Al-Bukhâry, Muslim, Abu Dâwûd, At-Tirmidhy, and An-Nasâ'y.
6 Recorded by Abu Dâwûd and At-Tirmithy.
7 Recorded by At-Tirmidhy.

disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."[8]

Obeying the rulers is bound by three conditions:

a. The ruler should be from among Muslims and not from any other group and he should be aware of the meaning of the previous verse,

﴿وَأُوْلِي الأَمْرِ مِنكُمْ﴾

which means, "Those of you (Muslims) who are in authority." (An-Nisâ', 4: 59)

b. We should obey the ruler as long as he does not order us to commit any act of disobedience to Allah. It is recorded in *Al-Musnad* that Mu'âdh bin Jabal (may Allah be pleased with him) narrated that he said, "O Messenger of Allah! If we are governed by rulers who neither follow your Sunnah nor your orders, what is your judgment concerning them?" Whereupon the Messenger of Allah (peace be upon him) said, "There is no obedience to the one who does not obey Allah, the Exalted and Ever-Majestic."

c. It is forbidden to rebel against a ruler as long as he is following the orders of Islam and is judging according to the Laws of Allah, even if it happens that he commits an act of disobedience. I said 'even if it happens' because if it happens before he is given the pledge of allegiance, the pledge is not bound to be honored. 'Aly bin Abu Tâlib (may Allah be pleased with him) said, "An unjust ruler is better than a continuous ordeal." 'Awf bin Mâlik (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "The best of your rulers are those whom you love and who love you, who invoke the Blessings of Allah upon you and you invoke His Blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you." It was said, 'O Messenger of Allah! Should we not overthrow them by the sword?" He said, "No, as long as they establish the prayer among you. If you then find anything you hate in them, you should hate the act, but do not withdraw yourselves from their obedience."[9]

Third: The Sunnah according to the jurists:

According to the jurists, the Sunnah is what the Prophet did, said, and tacitly approved of.

The definition never mentions the physical characteristics of the Prophet (peace be upon him). They recorded some hadith that described his physical appearance, but this was because the Companions were keen on recording everything related to the

8 Recorded by Al-Bukhâry, Muslim, and An-Nisâ'y.
9 Recorded by Muslim.

Prophet (peace be upon him), but such hadith are not included among those giving legislation.

Someone who does not follow the Sunnah will not be rewarded and he will be admonished on the Day of Resurrection by the Prophet (peace be upon him).

Political Lessons:

1. The system of ruling in Islam is essentially based upon the principle of consultation and never on an autocratic rule. This begins with the method of choosing the caliph, taking decisions, and issuing judgments for the new situations that arise in society.

   The ruler is neither chosen due to his power nor to his relationships or kinships. No one has the authority to bequeath the leadership of a nation to his sons or to any of his relatives, simply because he can not even guarantee it for himself. He is the ruler of all the Muslims as long as he follows the Laws of Allah and observes His Limitations, but if he deviates from this way, the people have the right to choose another one to rule them according to the Laws of its Lord.

   Islam does not determine a specific time for the governing period as some other systems do nowadays. Islam just binds it to holding tightly onto the Divine Path; so a righteous pious ruler can stay in office as long as he is righteous and pious. Thus, the Islamic system of ruling is not an autocratic monarchical system as some people claim, but it is the system of ruling that was prevailing at the time of the kingdoms of Persia.

   Thus, bequeathing a reign and a country to one's children is not an Islamic act. The Umayyad caliphs took what Mu'âwiyah did when he made people pledge allegiance to his son Yazîd as a support for the practice, but this was done based on the following reasons:

   a. The verses of consultation are very clear and there is nothing more important when ruling. Allah says,

   ﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

   which means, "And consult them in the affairs." (Âl-'Imrân, 3: 159)

   And He says,

   ﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾

   which means, "And who (conduct) their affairs by mutual consultation." (Ash-Shûrâ, 42: 38)

   b. It was never reported that the Messenger of Allah (peace be upon him) or any of the Rightly-Guided Caliphs appointed successors either from their own relatives or from one another. On the contrary, 'Umar (may

Allah be pleased with him) excluded his son from among the candidates for this position.

c. The Sunnah we discussed is that of the Prophet (peace be upon him) and of the Rightly-Guided Caliphs. Mu'âwiyah (may Allah be pleased with him) was not among this group.

Hudhaifah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Prophethood will be with you for as long as Allah wishes, and He will take it away when He wishes to. Then there will be caliphate complying with the course of prophethood and it will last as long as Allah wishes and He will take it away when He wishes to. Then there will be a dispersed reign and it will last as long as Allah wishes and He will take it away when He wishes to. Then there will be a forced rein and it will last as long as Allah wishes and He will take it away when He wishes to. Then there will be caliphate complying with the course of prophethood." Then he was silent.[10]

obey (your ruler) even if he is [one of those who was] a slave, for those of you who live after me will see great disagreements. You must then keep to my Sunnah

2. "Obey (your ruler) even if he is a slave." He might have mentioned the word slave here just as an example, because it is illegal to have a slave as a ruler. This is similar to his saying, "Whoever built a mosque for the Sake of Allah, even if it was a grouse's nest..." because it is impossible to have a mosque as small as a bird's nest. So mentioning the word 'slave' here has the same explanation.

   If we take the word 'slave' at its literal meaning, it may have been a sign from the Messenger of Allah (peace be upon him) of the deterioration of conditions and the violation of laws.

Literary Lessons:

The advice and speeches given by the Prophet (peace be upon him) were characterized by brevity. You find them concise in structure, but bearing the widest meanings. They are full of eloquence, style, tenderness, and sweetness and this is natural because he was the undisputed master and leader of all eloquent people favored with concise speech and brilliant command of language. Allah ordered him saying,

﴿وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا﴾

which means, "But admonish them, and speak to them an effective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their inner selves." (An-Nisâ', 4: 63)

10 Recorded by Ahmad.

This is why hearts used to be affected, eyes used to shed tears, and skin used to tingle when listening to his speeches.

Lessons for Da'wah (the Call to Islam)

Calling to Allah is not just some strong enthusiastic feeling, for this only lead its people to their destruction. It needs a fluent tongue, a mature mind, and great wisdom and experience, combined with suffering, manners, useful knowledge, and perfect planning. The call loses its meaning and the caller loses his influence if the call is not based upon these essential bases. If these bases are separated, they will have no influence at all and the caller will be exerting useless effort. Allah says to the master of all callers,



which means, "Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching." (An-Nahl, 16: 125)

It is important for the caller to take into consideration the psychological moods of his listeners and to choose the right times and occasions that are suitable for preaching. It was recorded by Al-Bukhâry and Muslim that Abu Wâ'il reported, "'Abdullâh bin Mas'ûd used to give us talks every Thursday. A man said to him, 'O Abu 'Abd Ar-Rahmân! We love your words and yearn to listen to them and earnestly desire that you should give us talks every day.' Thereupon he said, 'There is nothing to hinder me in giving you a talk every day, but I fear you may be bored. The Messenger of Allah (peace be upon him) did not deliver talks on certain days (fearing that we might be bored).'" Imam Ahmad and Abu Dâwûd recorded that Al-Hâkim bin Hazm (may Allah be pleased with him) narrated, "We offered Jumu'ah (Friday) prayer along with the Messenger of Allah (peace be upon him). He stood up leaning on a staff or a bow. He praised Allah and extolled Him with light, pure, and blessed words."

Hadith in Practice

First: Some callers claim that elaborateness in speech is essential in calling to Allah. You find them talking about a subject and never wanting to leave it until ears are deaf, souls are bored, and hearts are tired.

Their listeners may start yawning, sleeping, or straying into a fantasy world to avoid this boring caller. In spite of all this, the orators carry on with their talks paying no heed to their listeners' states, just because they like what they are saying, and that is their main criteria. But if we look at the Messenger of Allah (peace be upon him) while talking to his Companions after the Subh (Morning) Prayer. Abu Umâmah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) ordered his Companions after they had finished the 'Ishâ' (Night) Prayer to 'Gather! I have something to tell you.' When they had finished the Fajr (Dawn) Prayer, he said, 'Did you gather (the people) as I ordered you?' They said, 'Yes.' He said, 'Worship Allah and associate none with Him in worship. Did you understand

this one?' He repeated it thrice and we said, 'Yes.' He said, 'Offer the prayers and pay Zakâh (obligatory charity). Did you understand this one?' He repeated it thrice and we said, 'Yes.' He again said, 'Listen and obey. Did you understand this one?' He repeated it thrice and we said, 'Yes.'" The narrator said, "We thought that the Messenger of Allah (peace be upon him) was going to give us a long speech, but when we meditated on his words, we discovered that he had included the whole speech in these two basics. The Prophet (peace be upon him) also gave some advice in his sermon in the Farewell Hajj."

Second: Although there are different ways to call to Allah and although these ways have changed, speeches even now do not depend on anything other than listening. A listener may admire a speech of an orator or he may admire a lesson given by a teacher, because he is professional, accurate, and precise, and uses a sound style. All of this admiration may happen without the least influence on his mind or without any change in his state. In my opinion this may be due to two reasons:

a. The caller himself is not convinced by what he is saying or he does not practice the principles to which he calls. As Allah says,

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

which means, "Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the Tawrât, Torah)! Have you then no sense?" (Al-Baqarah, 2: 44)

b. Some sinners plunge into sins and insist on committing them, Allah covers his heart with Rân (a covering of sins and evil deeds) as Allah says,

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾

which means, "Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn." (Al-Mutaffifîn, 83: 14)

That is when all their organs lose their effect. The heart is not a heart any more, and the ear is not an ear any more. Allah says,

﴿لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾

which means, "They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray, those, They are the heedless ones." (Al-A'râf, 7: 179)

This is the reason behind the little influence that those orators and speakers have in contemporary Islamic communities, who congregate in the

courtyards and lobbies of the mosques then go out to the streets to commit all sorts of sins and evil deeds.

Third: When he said, "obey (your ruler) even if he is a slave," gives an additional proof to what we said earlier concerning the main aim deduced from Hadith Two, which was that of Jibrîl (Gabriel, peace be upon him).The Messenger of Allah (peace be upon him) predicted the deterioration of political and social conditions, the prevalence of chaos, the loss of security, and the spread of injustice in Islamic communities until slaves hold such positions. If this is to be so, then we can forget all about justice and equality.

Those who study our Islamic history will see the kings who manipulated their countries and who underestimated their positions. They appointed young boys as rulers although they were still incapable of taking care of their own affairs, while sometimes they were under the authority of an unfaithful guardian. Many times, those guardians betrayed their trustees, like Kâfûr Al-Ikhshîdy who was the guardian of the son of Ikhshîd, Abul-Qâsim Anujûr, while he was a slave of his father Ikhshîd, the king of Egypt at the time.

Fourth: When the Prophet (peace be upon him) said, "...for those of you who live after me will see great disagreements," it was a true prophecy and a foretelling about a future matter that would happen to our Islamic nation, which has had many witnesses and scholars to support it. Such scholars are grieved to see the deviation from the right path of the Sunnah and the nation's indulgence in the perilous ground of useless marginal differences. We have 'Abdullâh bin Mas'ûd saying to others, "Today you are following the natural disposition. You will innovate (in matters of religion) and others will innovate, so when you see innovations adhere yourselves to the first Muslim generations."

Nowadays, this nation is continually being hit by storms of disunity. Its enemies are still using the same strong weapon which is to divide and conquer. This way wars and new situations generate new sects that increase the intensity of the bleeding that has weakened this nation, deprived it of its power, from its leadership, and left it to decay.

Our nation is eating itself away due to its continuous splits. Allah says,

﴿وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ﴾

which means, "And do not dispute (with one another) lest you lose courage and your strength departs." (Al-Anfâl, 8: 46)

Fifth: "Avoid new matters, for every new matter is an innovation in the religion." In spite of the perfection of the Divine Way, its accordance with personal capabilities, its taking into consideration all the surroundings of man, its clarity, and its rationality, the Prophet (peace be upon him) warns us against drifting towards innovations and new matters or slipping into the mazes of falsehood. Such falsehood involves cunning, sly, and false techniques that help guarantee its existence and strength in circles of ignorance and superficial faith.

We have Al-Qâdiâniyah (Qadiyani) sect which is going astray and leads people into straying. It is following an evil person, Mirza Ghulam Ahmad Al-Qâdiâny, who claimed to be a prophet in the year 1314 A.H. He kept on calling people until he had some followers and supporters.

There is also another sect called Al-Bâhâ'iyyah (Baha'i). They are the followers of 'Aly Muhammad Ash-Shirâzy who declared himself in the year 1260 A.H. to be the 'Gate.' He is a intermediary between the Imâmy Shiites and their twelfth leader, Muhammad bin Al-Hasan Al-'Askary, whose is called the 'Anticipated.'

As for the innovations in religion that people have created, as they became used to abandoning the supererogatory acts until they were neglected, they are many. Such innovations have prevailed, spread, and flooded the nation. They are in regard to matters in the prayer, observing the fast, Hajj, funerals, oaths and vows, marriage, breast feeding, divorce, transactions, etc. We can only say that there is neither Might nor Power save in Allah!

But Allah (all praises be to Him) sent some men to guide this nation, to illuminate its darkness, clarify the innovations in the community's life, and help it to follow the Right Path.

HADITH TWENTY-NINE

Mu'âdh bin Jabal (may Allah be pleased with him) narrated, "I said, 'O Messenger of Allah! Inform me about a deed that will make me enter Paradise and keep me away from Hellfire?' He said, 'You have asked about a great issue, and verily it is easy for the one for whom Allah makes it easy. You should worship Allah without associating anything with Him, perform the prayer, pay Zakâh (obligatory charity), observe the fast of Ramadân, and perform Hajj to the House (in Mecca).' Then he (the Prophet) said to me, 'Shall I guide you to the doors of righteous deeds? Fasting (which) is a shield (or a screen or a shelter), charity (which) obliterates sin just like water extinguishes fire, and the prayer of a man in the middle of the night.' Then he recited,

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

which means, 'Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.' (As-Sajdah, 32: 16-17)

Then he said, 'Shall I inform you of the origin of the matter (i.e. religion), its pillar and its peak?' I said, 'Yes, O Messenger of Allah!' He said, 'The origin of the matter is to become a Muslim, its pillar is to perform the prayer, and its hump (i.e. peak) is Jihâd (fighting in the Cause of Allah).' Then he said, 'Shall I inform you of the basis of all of this?' I said, 'Yes, O Messenger of Allah!' He grabbed my tongue, and said, 'Guard this.' I said, 'O Messenger of Allah! Are we really going to be called to account for what we say?' Whereupon he (the Prophet) said, 'O Mu'âdh! May your mother lose you (i.e. how can you be so careless about such an important issue?)! Are people turned over on their faces' or he said, 'on their noses, in the Fire for anything except what was yielded by their tongues?'" (Recorded by At-Tirmidhy who said that it is a good authentic hadith)

About the narrator:

We previously introduced the great Companion, Mu'âdh bin Jabal, in Hadith Eighteen, but there is no harm in mentioning some of his outstanding traits (may Allah be pleased with him). He was one of the greatest and most virtuous Companions of the Messenger (peace be upon him). The Messenger of Allah (peace be upon him) sent him off to Yemen after the Battle of Tabûk, on foot.

Among the things that prove the sincerity of his heart and the profoundness of his faith is the hadith narrated by Anas bin Mâlik (may Allah be pleased with him). He said that Mu'âdh once came to the Messenger of Allah (peace be upon him) whereupon he (peace be upon him) said, "How are you this morning?" He said, "I have become more faithful." He (the Prophet) said, "Verily, every statement has its

evidence, and every state of affairs has its reality, so what is the evidence for what you are saying?" He said, "O Messenger of Allah! Everyday when I wake up, I assume that I will not live until the evening, and everyday I live until the evening, I assume that I will not live until the morning. Whenever I take a step I assume that I will not follow it with another, as if I can see all nations humbled to their knees, each being called to its record of deeds with its prophet and the idols that used to be worshipped besides Allah. And it is as if I can see the punishment of the people of Hellfire and the reward of the people of Paradise." He (the Prophet) said, "You have known (the truth), so act according to it." Mu'âdh (may Allah be pleased with him) was one of the most learned men about the lawful and the unlawful matters. Abu Muslim Al-Khawlâny said, "I came to Damascus and found a young man with black eyes and shining teeth surrounded by the middle-aged men from the Companions of Muhammad (peace be upon him). Whenever they differed in anything, they would refer to him. He said, "I said to someone sitting beside me, 'Who is that young man?' He said, "That is Mu'âdh bin Jabal.'"

One hundred and fifty seven hadith have been narrated on his authority from the Messenger of Allah (peace be upon him), two of which were agreed upon by Al-Bukhâry and Muslim, an additional three of which were recorded by Al-Bukhâry and one that was recorded by Muslim.

He died (may Allah be merciful to him) in 18 A.H. at the age of thirty-eight. It was also said that he died at the age of thirty-three because of the plague of 'Amawâs, and was buried in eastern Ghurbisân (place near Jordan).

For further information about him, see the original sources giving the Companions biographies. There, one may find all that he is looking for.

Occasion of the Hadith:

It was a long and hard journey to Tabûk. It was a very hot and exhausting distance to walk, but still the Islamic army went through all these hardships. Yet, this situation did not turn the great Companion, Mu'âdh bin Jabal, away from trying to understand the truth of Islam or make him forget his continual hope of entering Paradise. As he came close to the Messenger of Allah, he took the chance to ask him this serious question.

Perhaps the beginning of the hadith confirms what I have just mentioned, as he said, "While we were with the Messenger of Allah (peace be upon him) in the Battle of Tabûk, we suffered from the heat and the people scattered, the Messenger of Allah (peace be upon him) was the nearest one to me. So I got close to him and said, "O Messenger of Allah! Inform me about a deed..."

The style of his question indicates two things:

a. His yearning to learn the principles of the religion, by which he could be among the dwellers of Paradise. The record of Imam Ahmad of this hadith which is narrated on the authority of Mu'âdh explains this, in this version he said, "O Messenger of Allah! Verily I would like to ask you about an issue that has made me suffer, pained me, and tortured me."

b. His eloquence, his accuracy of expression, and his skill of brevity.

Lessons Deduced

Behavioral Lessons:

Truly it is by controlling and guarding the tongue that all righteous good deeds rise to the highest levels of perfection. This is a striving in itself, as by the use of the tongue a person can be raised to the highest of ranks or be reduced to the lowest of the low. In the two Sahîhs (the two authentic collections of hadith), Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Verily, man may utter a word without thinking whether it is right or wrong, (because of which) he may slip down into the Fire as far a distance equal to that between the East and the West."

How good were our great Imams who belonged to our righteous predecessors! They worked so hard to refrain from saying any evil, criticizing things, or senseless talk.

Mâlik recorded that the father of Zaid bin Aslam narrated, "Once 'Umar came to Abu Bakr (may Allah be pleased with them) while he was pulling at his tongue. So 'Umar said, 'Stop! May Allah forgive you.' Thereupon Abu Bakr said, 'This has brought me to dangerous places. (i.e. it is the most powerful cause of destruction in this world as well as in the Hereafter).'"

Ibn Buraidah said, "I saw Ibn 'Abbâs (may Allah be pleased with him) taking hold of his tongue while saying, 'Woe unto you! Utter goodness so that you may be successful, abstain from uttering evil so that you may be safe, or else know that you will be regretful." He added, "Thereupon it was said to him, 'O Ibn 'Abbâs! Why did you say that?' He said, 'Verily, I was told that the human being will not be more furious with any organ of his body than with his tongue on the Day of the Resurrection, except someone who said good things with it or dictated good things with."

Ibn Mas'ûd (may Allah be pleased with him) used to swear by Allah, whom there is no god but Him, that there is nothing on Earth that needs long periods of imprisonment more than his tongue. Al-Hasan said, "The tongue is considered the leader of the body, if it inflicts an evil upon the organs, they will do wrong, but if it abstains from what is forbidden, they will also abstain from it." Yûnus bin 'Ubaid said, "I have noticed that anyone who guards his tongue will surely have a very good result from that on the rest of his deeds."

Yahyâ bin Abu Kathîr said, "Whenever the speech of man is good, it will be known in the rest of his deeds, and whenever the speech of man is corrupt, it will be known in the rest of his deeds."

Ibn Al-Mubârak reported from Fadâlah that Yûnus bin 'Ubaid (may Allah be merciful to them) said, "If the speech of a person is good, all the acts of righteousness will follow this. For you may find a man who fasts during the day, but breaks his fast by uttering prohibited speech or who performs optional night prayer in the nighttime, but gives false testimony in the daytime." Then, he mentioned

other similar instances and he added, "But if you find a man who always utters that which is true and right, his deeds will never differ from that."

Creedal Lessons:

None can dispute the fact that Allah, the Exalted and Ever-Majestic, has made entering Paradise the result of performing righteous good deeds based on the principles of Islamic law, except for an obstinate person. It is also indisputable that the dwellers of Paradise and the Hellfire have specific characteristics and qualities.

The qualities of the dwellers of the Paradise do not let them approach the Hellfire, but keep them away from it and bring them closer to Paradise. The reverse is also true.

Abu Hurairah (may Allah be pleased with him) narrated in the two Sahīhs (the two authentic collections of hadith) something that clearly indicates that entering Paradise does not happen by mere chance or randomly. He narrated, "A Bedouin came to the Messenger of Allah (may peace be upon him) and said, 'O Messenger of Allah! Direct me to a deed by which I may be entitled to enter Paradise.' Upon that he (the Prophet) said, 'You should worship Allah and never associate anything with Him, establish the obligatory prayer, and pay the Zakâh (obligatory charity) that is incumbent upon you, and observe the fast of Ramadân.' He (the Bedouin) said, 'By Him who has sent you with the truth! I will never add anything to this, nor will I diminish anything from this.' When he (the Bedouin) turned his back to leave, the Prophet (peace be upon him) said, 'He who would like to see a man from the dwellers of Paradise may look at this (man).'"

Abu Umâmah (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) giving a speech on the occasion of the Farewell Hajj saying, 'O people! Fear Allah, perform your five obligatory prayers, observe the fast of Ramadân, pay the Zakâh due on your wealth and obey the leaders among you (as long as they obey Allah and His Messenger), and you will enter the Paradise of your Lord.'"

All that has been said is in conformity with the following Qur'ânic verses:

﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

This means, "This is the Paradise which you have been made to inherit because of the deeds that you used to do (in the life of the world)." (Az-Zukhruf, 43: 72)

﴿ذَلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا﴾

This means, "Like this We requited them, because they were ungrateful disbelievers." (Saba', 34: 17)

However, the dear reader may see a great contradiction between what has just preceded and the hadith in which the Prophet (peace be upon him) said, "No one will enter Paradise because of his deeds," but in reality, there is no contradiction between them at all for two reasons:

Firstly: Had it not been for the Grace and Mercy of Allah, no one who does a good deed would have followed the right guidance or became reassured by it and relied on it. The Exalted says,

﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾

which means, "All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us!" (Al-A'râf, 7: 43)

The Exalted also relates in the words of Mûsâ (Moses, peace be upon him),

﴿رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي﴾

which means, "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me" (Tâhâ, 20: 25-26)

Therefore, all success lies in the Hands of Allah, and the expression of the Prophet in the hadith we are studying was clear in indicating this, "And verily it is easy for the one for whom Allah makes it easy."

The Glorified says,

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ﴾

which means, "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husnâ (the Best (i.e. either 'Lâ ilâha illâ Allâh (None has the right to be worshipped but Allah)) or a reward from Allah.) We will make smooth for him the path of ease (goodness)." (Al-Lail, 92: 5-7)

There are other recorded hadith that confirm the previous ones, like the one in which he (peace upon him) said, "Carry on doing (good deeds), for everybody will find it easy to do that for which he has been created (i.e. what will lead him to his destined place). The good deeds are made easy for the blessed and bad deeds are made easy for the wretched." Then he recited the previously mentioned verse of Surah Al-Lail.

Among the invocations of Ibn 'Umar (may Allah be pleased with him) was, "O Allah! Make easy for me the path of ease (i.e. goodness), and keep me away from the path of evil."

Secondly: A deed by itself can not be worthy of Paradise by any means, if not that Allah has made it a means by His Grace.

Juristic Lessons:

The honorable hadith deals with several juristic judgments, as it starts with the basic pillars of Islam: prayer, Zakâh, fasting, and Hajj, which are then followed by the endeared supererogatory and voluntary acts of worship. Unlike what may appear to be so at first glance, there is no repetition, but rather a clarification of the grading of

deeds, both obligatory and supererogatory. As for someone who carefully examines this answer from the Prophet (peace be upon him), he will see a difference in the grades of the Islamic acts of worship in the degree of their obligation, and also among the acts themselves. The order of preference is as one sees it in the first classification of the hadith. First of all, the Prophet (peace be upon him) mentions the belief in the Oneness of Allah, of course, then the performance of the prayer, the payment of Zakâh, the observation of fasting, and the performance of Hajj.

In the second classification, the grading is different from the first one, as he (peace be upon him) mentions the voluntary fasting before voluntary charity and then ends with the optional night prayer, which refers to any prayer other than the specified obligatory prayers. No doubt that this advancing and deferring [in the order of preference] is not made randomly without a definite reason. The Wise Ordainer has taken into consideration that the five obligatory acts of worship should be performed in public as they are the Islamic rites within the Islamic community, so performing them publicly does not harm people's faith. As for the voluntary acts of worship, their objective is to generate a sense of being observed, and to refine and purify the soul. This cannot be achieved unless they are performed secretly. The first of these supererogatory acts is fasting, which is between the servant and his Lord, as it has been indicated by Allah in the Divine Hadith in which He says, "All the deeds of Adam's sons (i.e. mankind) are for them, except fasting, which is for Me, and I will give the reward for it."[92] The second supererogatory act is charity, which can be spoilt by reminders of generosity, as the Exalted says,

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ﴾

which means, "Kind words and the forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all wants) and He is Most-Forbearing. O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity, or by injury, like him who spends his wealth to be seen of men, but he does not believe in Allah or in the Last Day. His likeness is that of a smooth rock on which is a little dust." (Al-Baqarah, 2: 263-264)

As for the night prayer, Ibn Mas'ûd (may Allah be pleased with him) said, "The merit of night prayer over the day prayer is like the merit of secret charity over open charity."

This is only an indication for whoever wants to contemplate the secret of grading and ordering mentioned in the Prophet's honorable hadith. Now we can give some details about the aforementioned supererogatory acts of worship.

Firstly: Voluntary fasting

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[92] Recorded by Al-Bukhâry and Muslim, but wording of the hadith is from the hadith recorded by Al-Bhukâry.

What is desirable:

1. Observing a fast on the day of 'Arafah (ninth of Dhul-Hijjah) for non-pilgrims. Imam Muslim recorded in his *Sahîh* that the Prophet (peace upon him) said, "Fasting on the day of 'Arafah expiates the sins of the preceding year and the coming year, while fasting on the day of 'Âshurâ' (tenth of Muharram) expiates the sins of the preceding year."

2. Observing a fast on the days of Tâsu'â' and 'Âshurâ' (ninth and tenth of Muharram). The Messenger (peace be upon him) observed a fast on the day of 'Âshûrâ' and recommended it to be observed saying, "When the next year comes, if Allah wills, we will fast on the ninth day (of Muharram)."

3. Observing a fast for six days in the month of Shawwâl. The Messenger (peace be upon him) said, "He who observed the fast of Ramadân and then followed it with six (fasts) of Shawwâl, it would be as if he fasted perpetually."[93] It is better not to spread out the observation of this fast or separate them from the feast. According to Imam Mâlik (may Allah be merciful to him), it is better to perform this fast on separate days as a preventative measure lest that they might be thought as obligatory as, and joined to, the month of Ramadân.

4. Observing a fast in the first half of Sha'bân, as 'Âishah (may Allah be pleased with her) narrated, "I did not see the Messenger of Allah (peace be upon him) completing the fast of a month, but that of Ramadân, and I did not see him fasting more in any other month than that of Sha'bân.[94]

5. Observing a fast in the first ten days of Dhul-Hijjah, as he (peace be upon him) said, "There are no days during which (performing) righteous deeds is more preferred to Allah than these days." (i.e. the first ten days of Dhul-Hijjah) They said, "O Messenger of Allah! Even Jihâd in the Cause of Allah? He said, "Even Jihâd in the Cause of Allah, except for a man who went out (striving) with his life and wealth (in the Cause of Allah) and did not return with any of these."[95]

6. Observing a fast in the month of Muharram, as when he (peace be upon him) was asked, "Which fasting is the most excellent after the month of

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[93] Recorded by Muslim.

[94] Agreed upon by Al-Bukhâry and Muslim.

[95] Recorded by Al-Bukhâry.

Ramadan?" he said, "(Fasting in) the month of Allah which you call Al-Muharram."[96]

7. Observing a fast on the thirteenth, fourteenth, and fifteenth days of each (Hijri) month.
8. Observing a fast on Mondays and Thursdays.
9. Observing a fast one day and not on the next day, continuously. This is the most preferred fast to Allah, and it is the fast of Dâwûd (David, peace be upon him).

Secondly: Voluntary charity

The legislation for the Islamic economy guaranteed to provide a livelihood for the poor, and secured their rights by making Zakâh obligatory. It is considered an obligatory right due on the wealth of the rich to preserve the honor and feelings of those who deserve to receive Zakâh.

If it is administered properly, it would be impossible to find poor and destitute people in a Muslim community, they would be rarer than red sulfur, and the vicissitudes of time would never impoverish a rich person or degrade a noble one because of certain Divine Wisdoms. Islam has implanted mercy and sympathy in the hearts of Muslims, urged them to give charity, and endeared them to be generous with their money, which is not in fact actually owned by the people who possess it and spend it, but it is common property from the Divine Property. Addressing the rich and those capable of spending, the Exalted says,

﴿وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ﴾

which means, "And spend of that whereof He has made you trustees." (Al-Hadîd, 57: 7)

﴿وَآتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ﴾

which means, "And give them something out of the wealth of Allah which He has bestowed upon you" (An-Nur, 24: 33)

Manners of giving charity:

One who gives charity should adopt the following practices and abide by these manners so that Allah may accept his charity:

a. He should be careful about earning only lawful money, for Allah is Good and He therefore accepts only that which is good.
b. He should try his best to keep it secret, for hypocrisy nullifies good deeds.

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[96] Recorded by Muslim.

c. And from the most important aspects to perfect one's charity, is to give it to the poor and the needy.

The effectiveness and influence of charity:

The good deed of charity benefits the Islamic society as a whole in several ways. Some of which are:

1. It achieves the best form of social collaboration within the Islamic society by providing support to the poor from the rich, which leads to putting an end to misery and hunger. This is not a matter of dreams and imagination, but was rather borne out by historical fact during the flourishing reign of Islam.
2. It fragments wealth rather than it being hoarded and frozen.

As for the advantages that benefit the individual himself as effects of his charity, they are many. Some of which are:

1. Charity blots out sins, as it is one of the good deeds. The Exalted says,

   ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

   which means, "Verily, good deeds remove evil deeds (i.e. small sins)." (Hûd, 11: 114)

   He also says,

   ﴿إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ﴾

   which means, "If you disclose your Sadaqât (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (Allah) will forgive you some of your sins." (Al-Baqarah, 2: 271)

2. It abates the Anger of the Lord.
3. It avoids dying in a bad state. Anas (may Allah be pleased with him) narrated, the Prophet (peace be upon him) said, "Verily secret charity abates the Anger of the Lord and keeps away Maitat As-Sû' (i.e. dying while being sinful or desperate of Allah's Forgiveness or dying in a horrible manner)."[97] It was reported that 'Aly bin Al-Husain (may Allah be pleased with him) used to carry bread on his back and follow the poor people with it in the darkness of the night, saying, "Verily charity in the darkness of the night abates the Anger of the Lord, the Great and Almighty."

[97] Recorded by At-Tirmidhy, Ibn Hibbân in his *Sahîh* (*Authentic Collection of Hadith*)

Thirdly: Optional night prayer

It has been related that the best prayer after the obligatory prayers is the optional night prayer. In the Sahih of Imam Muslim, Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "The best prayer after the obligatory prayer is the optional night prayer." In this hadith, the noble Prophet (peace be upon him) is explained that the best time for performing the optional night prayer, is in the heart of the night. Abu Sulaim said, "I asked Abu Dhar, 'Which is the best optional night prayer (i.e. When is the best time to perform the optional night prayer)?' He replied, 'I asked the Prophet (peace be upon him) the same question you have asked me and he said, "In the heart of the night or the middle of night, and few are those who do this."'"[98]

Ibn Abud-Dunyâ recorded a hadith with the wording, "A man came to the Prophet (peace be upon him) and said, 'Which is the best prayer (i.e. When is the best time to perform the optional night prayer)?' He said, 'In the middle of the night.' He said, 'Which supplication is the most heard (i.e. Which is the best time for a supplication to be answered)?' He said, 'Just after performing the obligatory prayers.'"

It was said that the phrase 'heart of the night' means the middle of the night, while the phrase 'the other heart of the night' means the middle of its second half, which is the first half of the last third of the night.

Social Lessons:

1. Speaking good words strengthens social relations, guarantees their advancement, and preserves them. Islam always promotes the ties that connect the members of society through its laws. It has forbidden all that destroys these relations such as false statements, defamation, lying, backbiting, and tale bearing in the hadith, "Then he said, 'Shall I inform you how to achieve all these?' I said, 'Yes, O Messenger of Allah!' He grabbed my tongue, and said, 'Guard this.'"
2. A Muslim is an effective and positive member of his society, who should never feel depressed or be inactive. A passive attitude only overcomes him during times of human weakness, but still he strives to overcome the mistake, and expiate his sins according to the words of the Prophet (peace be upon him), that "charity obliterates sin." Therefore, the atonement for sin is not only to be made with Allah, but also with human beings, and this is more emphasized as the forbearance and forgiveness of Allah are closer. In its legislation regarding expiation, Islam instructs believers to adopt the habits of correcting errors and self-control; it also insures food for the poor by the practice of these expiations.

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[98] Recorded by Imam Ahmad

Lessons for Da'wah (the Call to Islam)

1. The speeches of teachers and advisers require evidences to support their credibility and arguments to back them up. A caller to Islam should not be satisfied at all with just using scientific proofs and tangible examples, as he will just be expressing his own opinion and thoughts as long as he does not confirm them with Qur'ânic verses or hadith. And here is the one who did not speak from his own inclinations (i.e. the Prophet, peace be upon him), to quote from the Glorious Qur'ân the verse,

   ﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

   which means, "Their sides forsake their beds." (As-Sajdah, 32: 16)

   If there is anything to be astonished about, it is that some of those who affiliate themselves with the call to Islam discuss many subjects, but you do not hear any Qur'ânic verses or any of the hadith coming from their mouths. Instead they quote from so and so the European philosopher, the economic theoretician, or the expert doctor. If it happens that they draw a conclusion with a Qur'ânic verse, it will be by way of padding. You will see no connection at all between what they are talking about and the verse that they have just recited, for there will be a remoteness or a contradiction between the two meanings.

   For instance, one of those who claim to be a preacher once spoke about birth control by quoting the following Qur'ânic verse, which is far from the subject,

   ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

   which means, "O you who believe! Ward off from yourselves and your families a Fire (Hell)." (At-Taḫrîm, 66: 6)

2. A caller may do harm to his religion without intending to do so, while wanting to spread it and propagate it deep down his heart. This happens when he introduces his call with a poor style, incoherent sentences, and clichés, and because of this, ordinary people may be afflicted in their religion. They will subsequently refuse to listen to any lessons and speeches. As the Prophet (peace be upon him) did not want this to happen to the Companions, he made use of different styles that aroused the attention and aimed at stirring up determination, by using such as sentences as, "Shall I guide you...?" "Shall I inform you...?" "are people turned over on their faces..." "May your mother lose you..." etc.

Hadith in Practice

The main pillar of the religion is prayer, which many disobedient Muslims have abandoned out of laziness and negligence. Although from the Islamic perspective the performance of the prayer is the difference between a Muslim and a non-

Muslim, this difference has disappeared and its traces have been obliterated at the hands of some of those who imitate the Westerners. This has been done to such an extent that many Muslim families in Islamic countries have become accustomed to not practicing this great pillar, and so one would not find anyone in such families who bows or prostrates to Allah.

There is nothing from the body of a camel that is higher than its hump, and nothing will raise the banner of this religion and make it dominant more than Jihâd (fighting in the Cause of Allah) with both money and the soul. Had it not been for Jihâd, which some of our callers to Islam are shy of mentioning, the image of the well-organized and strong Islamic state would not have been complete in the minds of the western and eastern people and the Arabian tribes who were waiting to put an end to Islam and its Prophet. And had it not been for the decisive battle, i.e. the Battle of Badr, no Islamic state would have been established at all.

Had it not been for those who gave themselves to Allah, the Great and Almighty, and raised the banner of Jihâd, which many Muslims have abandoned today, Algeria would not have enjoyed the pleasure of its freedom. The problem is that the pleasures of this world and the rivalry for them have distracted Muslims from Jihâd, so that their enemy has degraded them, taken over their lands, and violated their sanctities.

It is a futility, at this stage, to turn to other than Jihâd, to the international peace conferences seeking reconciliation and humiliations, as the peak of Islam is Jihâd.

HADITH THIRTY

Abu Tha'labah Al-Khushany, Jurthûm bin Nâshir (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Verily, Allah has ordained some obligations, so do not neglect them; He has set some limits, so do not trespass them; He has sanctified some things so do not violate them; and He has refrained from mentioning other matters as a way of being merciful to you, not (out of) forgetfulness, so do not look for them." (A good hadith. It was recorded by Ad-Dâraqutny and others.)

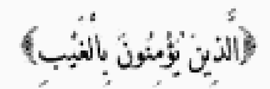
About the Narrator:

He is Abu Tha'labah Al-Khushany, Jurthûm bin Nâshir, from the Khushainah tribe which is a subdivision of the tribe of Qudâ'ah bin Mâlik bin Himyar. He is known by his Kunia (the name that identifies him as Abu (the father of) Tha'labah) and he was among those who gave the Pledge under the Tree. The Prophet (peace be upon him) gave him his share (of the spoils of war) at the battle of Khaibar and sent him back to his people who subsequently embraced Islam. He used to say, 'I hope that Allah will not choke me, as I see you choking at the time of death.' Allah granted him his wish, as he died while prostrating during prayer in the year 95 A.H. He narrated forty hadith.

Lessons Deduced

Creedal Lessons:

1. From among the fundamentals of the correct creed is a total belief in the Ghaib (the unseen), as Allah says,

   which means, "...Who believe in the Ghaib." (Al-Baqarah, 2: 3)

   This Ghaib is represented by all such matters as the angels, the Hour, Resurrection, the Scales, Paradise, Hellfire, the Pool, and so on. We have no way of knowing about these matters, except through the Revelation; and a Muslim should not delve deeply into this as he will not find the answers, no matter how much effort he exerts. However, some people have wasted much of their time in discussing the descriptions of the angels, the fetters of Hellfire, the food, beds, mansions, and dwellings of Paradise, etc.

2. We also may not delve into the truth about the Divine Entity because the human mind is incapable of imagining such matters. Researching this subject will just result in confusion and doubt, and then this doubt will develop into denial. Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Allah, the Exalted and Ever-Majestic said, 'Verily! Your nation will constantly question about this and that until

they say, "Well, it is Allah Who created the creation, but who created Allah?""[1]

Juristic Lessons:

All the commands mentioned in the Qur'ân whether obligatory, preferred, or permitted are considered to be the Limits of Allah, Who forbade that any of them were to be violated and that any of the forbidden matters were to be committed. Allah says,

﴿وَتِلْكَ حُدُودُ اللَّهِ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ﴾

which means, "And those are the set Limits of Allah. And whosoever transgresses the set Limits of Allah, then indeed he has wronged himself." (At-Talâq, 65: 1)

Thus, whoever divorces his wife by uttering the three pronouncements of divorce during her menstrual period has violated a Limit of Allah. Allah also regards these people as transgressors of His Limits: the one who retains his wife on unreasonable terms, the one who releases his wife without kindness, and the person who takes back from his divorced wife anything of the dowry he gave her so long as it is not in compensation (i.e. as in the case of Khul', which is a form of divorce with a compensation paid by the wife). Allah says,

﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

which means, "These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zhâlimûn (wrongdoers, etc.)." (Al-Baqarah, 2: 229)

After demonstrating the laws of inheritance in the Qur'ân, and clarifying who has a right to inherit and how much each heir should receive, Allah follows this by saying,

﴿تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ

﴿13﴾ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ﴾

which means, "These are the limits (set by) Allah (or ordainments as regards laws of inheritance), and whosoever obeys Allah and His Messenger (Muhammad) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allah and His Messenger (Muhammad), and transgresses His Limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment." (An-Nisâ', 4: 13-14)

The word 'Hudûd' (i.e. limits) can be mentioned to mean the actual prohibitions themselves, as he (peace be upon him) said, "The example of a person abiding by

1 Recorded by Muslim.

Allah's Hudûd (commands and restrictions) in comparison to those who violate them is like the example of those people who drew lots for their seats in a boat. Some of them had seats in the upper part, and the others in the lower. When the latter needed water, they had to go to the upper part to get it (and that disturbed the others), so they said, 'Let us make a hole in our portion of the ship (and get water) saving those who are above us from being disturbed. If the people in the upper part let the others do what they suggested, all of the people on the boat would be destroyed, but if they prevented them, both parties would be safe."

The prescribed punishments are also called 'Hudûd,' such as the prescribed punishments for adultery, theft, and drinking intoxicants, according to juristic terminology. An example of this is the Prophet's saying to Zaid, "Do you intercede (with me) to violate (a Had, singular of Hudûd) one of the legal punishments of Allah?" referring to cutting off the hand of a female thief.

That is why some have interpreted the Prophet's words, "He has prescribed limits so do not trespass them," to mean these penalties that deter people from committing the forbidden matters. They said that the Prophet (peace be upon him) meant to prohibit the violation of these limits (or prescribed punishments) and to hinder the execution of them on the guilty ones.

There is no harm in mentioning here briefly these prescribed punishments, as explained by Islamic Law. They are as follows:

1. **The penalty for drinking wine:** Whoever is proven to have drunk wine, whether through his own confession or through the testimony of two just witnesses, should receive eighty lashes of the whip, as it was recorded in Al-Bukhâry and Muslim that the Prophet (peace be upon him) did so once in the courtyard of the mosque.

2. **The penalty for slander:** Slander [here] is a false accusation of adultery, and its prescribed punishment is eighty lashes of the whip, as the Exalted says,

   ﴿فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً﴾

   which means, "Flog them with eighty stripes." (An-Nûr, 24: 4)

3. **The penalty for adultery:** It differs according to the adulterer, if he [or she] is an unmarried virgin; the penalty is a hundred lashes and banishment for one year, as the Exalted says,

   ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

   which means, "The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes." (An-Nûr, 24: 2)

   But if they are married [i.e. not virgins], they are to be stoned to death, as the Prophet (peace be upon him) did with Al-Ghâmidiyyah, Mâ'iz, and the two Jews.

4. **The penalty for sodomy:** It is death, as the Prophet (peace be upon him) said, "If you find anyone doing as the people of Lûṯ (Lot, peace be upon him) did, kill the one who does it and the one to whom it is done."[100]

   But there is disagreement concerning how to kill them. Some of the Companions burned them (i.e. two people who practiced sodomy), while some of them stoned them to death. Ibn 'Abbâs said in describing their punishment, "The highest building in town should be sought, and then they are to be thrown from it while upside down, followed by stoning."

5. **The penalty for theft:** It is the severing of a hand, as the Exalted says,

   ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

   which means, "Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All Powerful, All - Wise." (Al-Mâ'idah, 5: 38)

6. **The penalty for banditry:** Bandits here refers to highway robbers who take others property and lives by force. Their prescribed punishment is illustrated in this honorable verse,

   ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

   which means, "The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land." (Al-Mâ'idah, 5: 33)

There are other penalties like those for the magicians, apostates, heretics, and those who give up prayer.

Lessons for Da'wah (the Call to Islam)

Some of the characteristics of the knowledgeable scholars are: abstinence from giving their own opinions as long as there is evidence from the conclusive texts, being very cautious in giving legal opinions, and not delving deep into judgments that depend upon the opinion of the jurists. The following examples show the great caution of the Imams and the righteous predecessors, to avoid being among those people mentioned by Allah in the verse,

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ﴾

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2 Recorded by Abu Dâwûd.

which means, "And say not concerning that which your tongues put forth falsely, "This is lawful and this is forbidden," so as to invent lies against Allah." (An-Nahl, 16: 116)

Imam Ahmad (may Allah be pleased with him) gave one of the best examples of piety as he abstained from judging on the legality of a matter whenever there was difference between the texts or a disagreement between the Companions about it. However, this does not mean that he abstained completely from judging that a certain matter was to be prohibited. Once he was asked when the time for going for Jihâd (fighting in the cause of Allah) was obligatory. He said, "About its obligation, I do not know. But if they fear for themselves, they have to go." He said about temporary marriage, "I do not say that it is illegal, but I forbid it." About marrying two sisters at the same time who are slave women, he said, 'I do not say it is illegal, but I forbid it.'

Ar-Râbî' bin Khaitham said, "One should fear saying, 'This is legal and this is illegal,' for Allah will say, 'You have lied, I neither allowed that nor did I forbid that.'"

Ibn Wahb said, "I heard Mâlik bin Anas saying, 'I heard our scholars saying when asked about something, 'I hate this,' or 'I prefer this,' instead of saying, 'This is legal' or 'This is illegal.'"

Ibn Al-Mubârak said, "Sallâm bin Abu Mutî' reported on the authority of Abu Dakhîlah on the authority of his father saying, 'Once I was with Ibn 'Umar and he said, "The Messenger of Allah (peace be upon him) prohibited mixing dates and raisins." A man from behind me said, "What did he say?" I said, "The Messenger of Allah (peace be upon him) declared it illegal to mix dates and raisins (i.e. that they should be soaked together in water and left for a long period of time)." 'Abdullâh bin 'Umar said, "You have lied." So I said, "Did not you say that the Messenger of Allah (peace be upon him) prohibited mixing dates and raisins? So it is illegal" He said, "Can you bear witness for that?" Sallâm said, 'As if he is saying, "The Messenger of Allah (peace be upon him) prohibited this, then it is undesirable." What are we if we were to compare ourselves to those eminent scholars? Can our callers adopt this great quality?

Hadith in Practice

Nowadays, we are suffering from those sophists who delve deep to search into the unseen matters. Such people are more dangerous than the sworn enemies of Islam, because too much searching in this domain indicates two things:

Firstly: Narrow-mindedness, dogmatic thinking, and quiescent minds in such a society in which this searching is widespread. How good was 'Umar bin 'Adul-'Azîz who sent a message one day with an order to one of his governors who responded by asking about some details. At that, the caliph became angry and wrote to him saying, "If I send you an order to slaughter a ewe and give its meat to the poor, will you send me a letter asking me should it be a goat or a sheep? And when I answer you, will you ask me whether it is to be big or small? And when I

answer you, will you ask whether it is to be white or black? Whenever I send you an order, grasp the goodness in it and do it at once."

Secondly: This searching can be a kind of procrastination and delaying as the Jews did with Mûsâ (Moses, peace be upon him).

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿67﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿68﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿69﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ﴾

This means, "And (remember) when Mûsa (Moses) said to his people, 'Verily, Allah commands you that you slaughter a cow.' They said, 'Do you make fun of us?' He said, 'I take Allah's Refuge from being among Al-Jâhilûn (the ignorant or the foolish).' They said, 'Call upon your Lord for us that He may make plain to us what it is.' He said, 'He says, "Verily, it is a cow neither too old nor too young, but (it is) between the two conditions," so do what you are commanded.' They said, 'Call upon your Lord for us to make plain to us its color.' He said, 'He says, "It is a yellow cow, bright in its color, pleasing to the beholders."' They said, 'Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allah wills, we will be guided.'" (Al-Baqarah, 2: 67-70)

Nowadays, there are many discussions about imported meat and the judgments pertaining to it, which everyone talks about. Therefore, I would like to mention here what was recorded by Al-Bukhâry and narrated by 'Â'ishah (may Allah be pleased with her). She narrated, "Some people said, 'O Messenger of Allah! Meat is brought to us by some people and we are not sure whether the Name of Allah has been mentioned on it or not (at the time of slaughtering the animals).' The Messenger of Allah (peace be upon him) said (to them), 'Mention the name of Allah and eat it.' Those people had only recently become Muslims."

'Abdur-Râziq recorded in his *Musnad* that Ibn Mas'ûd (may Allah be pleased with him) said to the Muslims who went to settle in Persia, "When you buy meat ask (who slaughtered the animal); if it was slaughtered by a Jew or a Christian, eat it.' That was because the majority of the people of Persia were Zoroastrians, whose slaughtered animals are prohibited for Muslims.

HADITH THIRTY-ONE

Abul-'Abbâs Sahl bin Sa'd As-Sâ'idy (may Allah be pleased with him) narrated, "A man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! Suggest to me a deed that when doing it Allah will love me and the people will love me?' He said, 'Renounce worldly pleasures, and Allah will love you; do not desire whatever the people possess, and the people will love you.'" (A good hadith recorded by Ibn Mâjah and others with good chains of transmissions.)

About the Narrator:

He is Sahl bin Sa'd bin Mâlik bin Khâlid bin Hârithah bin 'Amr bin Al-Khazraj bin Sâ'idah bin Ka'b bin Al-Khazraj As-Sâ'idy Al-Ansâry Al-Khazrajy. His was called Abul-'Abbâs, and both he and his father are among the well-known Companions.

He was only fifteen years old when the Prophet (peace be upon him) died. He was one of those whom the Prophet (peace be upon him) changed their names, as his name was Hazn and the Prophet (peace be upon him) named him Sahl. (These two words are antonyms meaning hard and easy). He narrated almost one hundred and thirty-eight hadith. Al-Bukhâry and Muslim agreed upon twenty-eight of them and Al-Bukhâry separately recorded eleven other hadith.

He died in 88 A.H. and it was said by some that he was the last one of the Companions who died in Medina, while others said it was Jâbir.

Lessons Deduced

Lessons on Asceticism:

1. The word lexically means renouncing. This means to reject or avoid something due to scorning it.

   According to the Sufis, to renounce means to leave whatever is in excess of your needs from what is absolutely legal. This is a wider meaning than being pious and leaving something because you doubt its legality. By being ascetic, you will gain the Love of Allah, the Exalted, so it is a way of having the best of love. Asceticism does not mean resorting to laziness and inactivity and preferring inertia, leaving work and not seeking to support oneself, as some idle and lazy people prefer to view it.

   A true ascetic is one who has the chance to enjoy all the pleasures of the world while still being capable of remembering his Lord, but he chooses to leave these things and deems them unimportant.

   Financial asceticism can never be seen in someone who is poor. It was said to Ibn Al-Mubârak, "O you ascetic!" He said, "The true ascetic is 'Umar bin 'Adul-'Azîz. The world came submissively to him and he renounced it, but me, what did I renounce?" This is why many of the earlier scholars said that 'Umar bin 'Adul-'Azîz was more ascetic than Uwais and the like. Abu Sulaimân and others said the same.

Asceticism, in reality is an act of the heart not of the body. That is why Abu Sulaimân used to say, "Do not say that someone is an ascetic, for asceticism is in the heart." The signs of a sincere ascetic are:

a. To have greater confidence and trust in Allah than in human beings.

b. To have a much greater desire for the reward that one might get for being afflicted by the loss of a fortune, children, etc. than to regain what one lost.

c. To view both whoever rightfully and duly praises one or reproaches one in the same way.

2. The love of people follows the Love of Allah, for the Love of Allah shows when Allah is pleased with His servant. Allah is never content with His Servant except when His Servant is pious, obedient, faithful, and avoids committing the illegal matters. These qualities guarantee the love of people on one hand, and on the other, we must not forget that when Allah loves a person, He will bestow upon him the love of people. Allah says,

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا﴾

which means, "Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad)] and work deeds of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers)." (Maryam, 19: 96)

The Prophet (peace be upon him) said, "If Allah loves a person, He calls Jibrîl (Gabriel, peace be upon him) saying, 'Allah loves so and so, O Jibrîl! Love him.' So Jibrîl would love him and then he will make an announcement among the inhabitants of Heaven saying, 'Allah loves so and so, therefore you should love him' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on earth.'"[1]

Creedal Lessons:

"Renounce worldly pleasures, and Allah will love you." Being an ascetic in this life proves that you believe in one of the Names of Allah, which is the Provider. A believer will never reach the perfection of his faith until he believes that Allah guarantees his provision and for all His creatures. Allah says,

﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

1 Recorded by Muslim.

which means, "And no (moving) living creature is there on earth but its provision is due from Allah." (Hûd, 11: 6)

And He says,

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾

which means, "And in the heaven is your provision, and that which you are promised." (Adh-Dhâriyât, 51: 22)

He also says,

﴿فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ﴾

which means, "So seek your provision from Allah (Alone), and worship Him (Alone)." (Al-'Ankabût, 29: 17)

Ibrâhîm (Abraham, peace be upon him) reached the higher state with his faith as Allah describes him saying,

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً﴾

which means, "Verily, Ibrâhîm (Abraham) was an Ummah (a leader having all the good righteous qualities, or a nation)." (An-Nahl, 16: 120)

Allah says what he said,

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿78﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿79﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾

which means, "...Who has created me, and it is He Who guides me; And it is He Who feeds me and quenches my thirst. And when I am ill, it is He who cures me." (Ash-Shu'arâ', 26: 78-80)

Al-Husain said, "It is a weakness of faith to have a much greater confidence and trust in what you can do than in what Allah can bestow."

'Aly and Ibn Mas'ûd said, "Sustenance is most likely to be available when it is most difficult." Masrûq said, "Your trust in Allah appears when the servant says, 'There is neither corn nor a dirham in the house.'" Imam Ahmad said, "The happiest day for me is when I wake up to find that I have nothing." It was said to Abu Hâzim Az-Zâhid, "What do you possess?" He said, "I have two kinds of possessions from which I fear no poverty; my trust in Allah and my renouncing what is with the people." And one day it was said to him, "Do you not fear poverty?" He said, "How can I fear poverty while to Allah belongs all that is in the heavens and all that is on earth and all that is in between them and all that is under the soil."

Juristic Lessons:

It is obligatory to renounce what is unlawful, for example, renouncing associating others with Allah in worship and renouncing worshipping idols and other than

Allah. This is the best kind of asceticism. Renouncing all unlawful matters comes next, like renouncing other people's money. Allah says,

﴿وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ﴾

which means, "And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (or judges before presenting your cases)." (Al-Baqarah, 2: 188)

There is also asceticism in talking about people's honor and inviolable matters, intoxicants, gambling, dedication of stones, and divination by arrows. One can also renounce backbiting and tale-bearing. After that there is the non-obligatory type of asceticism, which is to renounce what is lawful. This is the degree of the pious worshippers.

Psychological Lessons:

We have mentioned above that viewing whoever rightfully and duly praises or reproaches one in the same way is among the signs of asceticism and also renouncing worldly pleasures. An ascetic neither suffers from psychological problems nor from moral vices, or at least that is what is supposed from him. So he does not seek praise or thanks from others to cover his weaknesses or to supplement his shortcomings.

Maybe if he did this it would lead him to abandon the word of truth and reject pious deeds because they do not bring him enough praise. He may start commanding others to do the wrong and forbidding them from the right, contradicting the orders of his religion and creed and throwing himself into Hellfire in order to be praised by evil people, wanting to please them whatever the cost, and paying no attention to the Wrath of Allah. Jâbir (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Whoever displeases Allah in order to please people, Allah will be displeased with him and will make the one whom he has pleased displeased with him; and whoever pleases Allah while people are displeased, Allah will be pleased with him and will please the one whom he displeased until he is pleased and will beautify his speech and his deeds in this one's eyes."[102] Allah praised those who fight in His Cause fearing no reproach,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

which means, "O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; be humble towards the believers, be stern towards the disbelievers, fight in

2 Recorded by At-Tabarâny.

the Way of Allah, and never be afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, the All-Knower." (Al-Mâ'idah, 5: 54)

He criticized those who love to be praised for doing nothing,

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

which means, "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, for them is a painful torment." (Âl-'Imrân, 3: 188)

Social Lessons:

All of the weakness, feebleness, and deficiencies that the Islamic societies are suffering from nowadays are due to our increasing love for the pleasures of this world, to the extent of clinging to this life. The Muslim today has become weak, lacking in self-confidence, and has no free will, even if the whole world was shaking under his feet.

We are being humiliated, our lands have been usurped, our sacred places have been violated, our lives have been made worthless, and our Quds (Jerusalem) has been lost. What have we done or what are we going to do to the thousands of people who have lost all hope and who believe that no one, no matter how hard he tries, can ever restore our Jerusalem, our dignity, and our honor. Someone may ask, "Where are our weapons and equipment? Where are our advanced missiles, atomic bombs, etc?"

But I say, and every rational person agrees with me, that we possess lots of weapons and no matter how much equipment we possess, nothing will happen because we do not have the power to use such things. These are not disabling words, but I am speaking the truth. Our problem is more psychological than material, more creedal than atomic. We have become weak. We are made to love this life and hate death. The Messenger of Allah (peace be upon him) anticipated all of this and told us about it. Now, a Muslim chooses the vanities of this world and gives away his religion. He sacrifices his dignity instead of his life and he gives everything just to live, regardless of the type of this life.

The Qur'ân treated these weak souls saying,

﴿فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ﴾

which means, "They (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not." (An-Nisâ', 4: 104)

Our enemies should not be more enthusiastic to fight than we are, because we are equal in the pain, hardship, and terror, but we hope for the Reward of Allah while they do not and we are expecting it while they are not.

That is the way we should see things as our beliefs are different from theirs, our aims are different from theirs, and our concept regarding death and what happens after death is different from theirs.

A Muslim only seeks one of two good things; either victory or martyrdom. Both of them, in his opinion, are considered victory.

Lessons for Da'wah (the Call to Islam)

The degree of a caller's effect on his listeners depends mainly on the love, admiration, and trust they have for him. This will never be achieved until he is far above the trivialities of this life and from what is in people's control, because that is what retains his honor and dignity. But if he violates this and starts to look at others' provisions and possessions, he will not only harm himself, but the society will renounce his call and neglect it. There are many examples of people who have taken upon themselves the mission of calling to Islam in western countries, just to achieve material and personal aims.

Some of them have stayed for years deceiving people with hollow pomp, until they totally believe him and then he escapes with an abundance of money, spacious houses, expensive cars, and huge accounts in the banks. Other callers do this, and others do that, until some Muslims in these countries believe that every caller is an impostor, using what Allah and His Messenger say to deceive people. Truly, to Allah we belong, and truly to Him we shall return.

HADITH THIRTY-TWO

Abu Sa'îd Sa'd bin Mâlik bin Sinân Al-Khudry (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "There is neither harm nor reciprocal harming." (It is a good hadith. Recorded by Ibn Mâjah, Ad-Dâraqutny and others with complete chain of transmission back to the Prophet. Mâlik recorded it in his *Muwatta'* but as an incompletely transmitted hadith. He recorded it on the authority of the father of 'Amr bin Yahyâ who reported from the Prophet (peace be upon him), without mentioning Abu Sa'îd in the chain of transmission. It has other chains of transmission that strengthen each other.)

About the Narrator:

He is Abu Sa'îd Sa'd bin Mâlik bin Sinân bin 'Ubaid. He was also known as 'Abd bin Tha'labah bin 'Ubaid bin Al-Abjar, and Khudrah bin 'Awf bin Al-Hârith bin Al-Khazraj Al-Ansâry. His father was one of the noble Companions who witnessed the Battle of Uhud. At that time Sa'd was still young, so the Messenger of Allah (peace be upon him) sent him back, but he was among those who came out to meet the Messenger of Allah (peace be upon him) when he returned from the battle. The Messenger of Allah (peace be upon him) looked at him and said, "(Are you) Sa'd bin Mâlik?" He said, "Yes, O Messenger of Allah! Let my father and mother be sacrificed for you." Then he came near him and kissed his knee. The Prophet (peace be upon him) then said, "May Allah reward you because of your father," as his father had been one of the martyrs of Uhud. Abu Sa'îd was one of the outstanding memorizers, and scholars among the Companions who participated in twelve battles with the Messenger of Allah (peace be upon him), the first of which was the Battle of Al-Khandaq (the trench).

He is also one of the most famous narrators and was counted among the people of As-Suffah (some poor people who used to live in a covered section of the Prophet's mosque). It was narrated about him that he said, "I got up one morning when we had no food and I was tying a stone on my stomach because of hunger [a custom of the time to reduce hunger pangs]. My wife said, 'Go to the Prophet (peace be upon him) and ask him (to give us food or money). So and so went to him and he gave him, and also so and so went to him, and he gave him.' I said, 'No, (I will not do that) unless I do not find anything.' Then I sought for provisions but I did not find anything. So I went to the Prophet (peace be upon him) while he was giving a talk, and I heard him saying, 'Whoever dispenses (with asking others for some financial help), Allah will give him (what will suffice him and save him from begging), whoever abstains (from asking people), Allah will make him self-sufficient.' I did not ask anyone after hearing that. Allah has continued to bestow provisions upon us until I now do not know any house among the houses of the Ansâr (Supporters) that has more money than us."

Abu Sa'îd was one of the memorizers [of the Qur'ân] and scholars of the Companions. He narrated almost one thousand, one hundred and seventy hadith, forty-six of which were agreed upon by Al-Bukhâry and Muslim, sixteen which

were recorded separately by Al-Bukhâry, and fifty-two which were recorded by Muslim. He died in Medina in the year 74 A.H. at the age of ninety-four and was buried at Al-Baqî' (the graveyard of the people of Medina).

Lessons Deduced

Juristic Lessons:

1. **Causing harm through bequests:**

   The Exalted says,

   ﴿مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ﴾

   which means, "After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone)." (An-Nisâ', 4: 12)

   In addition, Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "A servant may act in obedience to Allah for sixty years, then when he is about to die, he causes harm by his will, and because of this he enters Hellfire." Then he recited,

   ﴿تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿13﴾ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ﴾

   which means, "These are the limits (set by) Allah (or ordainments in regard to the laws of inheritance), and whosoever obeys Allah and His Messenger (Muhammad) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allah and His Messenger (Muhammad), and transgresses His Limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment." (An-Nisâ', 4: 13-14)"

   Causing harm by a bequest may take one of two forms:

   The first form is to allocate for some of the inheritors more than the share that Allah has ordained for them, thus causing the other inheritors to suffer loss. Concerning this, the Prophet (peace be upon him) said, "Allah has appointed for everyone who has a right what is due to him, so no bequests must be made for an heir."

   The second form is if the testator wills more than one third of his property to a stranger who is not one of the rightful inheritors. Harm is caused by this because by doing so he is again diminishing the rights of the lawful inheritors, and he thus makes his will invalid, unless the inheritors accept it. Sa'd (may Allah be pleased with him) narrated, "I became seriously ill in Mecca and the Prophet (peace be upon him) came to visit me. I said, 'O

Messenger of Allah! I shall leave behind a good fortune, but my only heir is my daughter; shall I bequeath two thirds of my property to be spent in charity and leave one third (for my heir)?' He said, 'No.' I said, 'Shall I bequeath half and leave half?' He said, 'No.' I said, 'Shall I bequeath one third and leave two thirds?' He said, 'One third is alright, although even one third is too much.'"

2. **Causing harm through returning to one's divorced wife:**

During the pre-Islamic era, divorce was unlimited and men used to utilize it to abuse women. So Allah, the Exalted, revealed,



which means, "The divorce is twice." (Al-Baqarah, 2: 229)

In explaining the occasion of this verse, Ibn Kathîr said, "During the pre-Islamic era, a man used to divorce his wife as many times as he wished. Then he would take her back and revoke the divorce before the end of her 'Iddah (the women's prescribed waiting period after divorce or death of husband). Even if he divorced her a thousand times, he always had the right to take her back. Once a man said to his wife, 'I will neither live with you nor leave you.' She said, 'And how will you do that?' He said, 'I will divorce you and when your 'Iddah is about to end, I will take you back.' The wife complained to the Prophet (peace be upon him), and Allah revealed the verse, which means, 'The divorce is twice.'" (Al-Baqarah, 2: 229)

And the Exalted says,

﴿فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ﴾

which means, "Either take them back on a reasonable basis or set them free on a reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself." (Al-Baqarah, 2: 231)

He also says,

﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا﴾

which means, "And their husbands have the better right to take them back in that period, if they wish for reconciliation." (Al-Baqarah, 2: 228)

The view of Mâlik is that whoever takes his wife back before the end of her 'Iddah and then divorces her again without having sexual intercourse with her and intending to harm her by making her stay as his wife for a long period of time, then the 'Iddah is not to be resumed. She can count her

'Iddah according to what has already passed and does not have to start from the beginning of a new 'Iddah again. But if his intention was not to harm her, she has to begin a new 'Iddah.

According to the saying of 'Atâ', Qatâdah, and Ash-Shâfi'y in *Al-Qadîm (The Old Book)* and in a narration from Ahmad, the divorce in this case is regarded as an absolute irrevocable divorce. It was said also that the woman should count her 'Iddah for each occasion. This is according to the opinion of the majority which includes Abu Qilâbah, Az-Zuhry, Ath-Thawry, Abu Hanîfah, and Ash-Shâfi'y in *Al-Jadîd (The New Book)*, and in a narration from Ahmad, Ishâq, Abu 'Ubaidah, and others.

3. **Causing harm to a woman through Îlâ':**

Îlâ' is a man's oath not to have sexual intercourse with his wife for a certain period of time, which is usually for a four month period, as the Exalted says,

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿226﴾ وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ﴾

which means, "Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their mind in this period), verily, Allah is Oft-Forgiving, Most Merciful. And if they decide upon divorce, then Allah is All-Hearer, All-Knower." (Al-Baqarah, 2: 226-227)

If the husband changes his mind and continues having sexual relations with his wife, this will be his repentance; otherwise he must be divorced from her according to the school of Imam Mâlik (may Allah be pleased with him). This is also the opinion of 'Aly and Ibn 'Umar (may Allah be pleased with them).

Similarly, if a husband travels for a long period time without reason during which his wife requests his return, but he refuses, Mâlik, Ahmad, and Ishâq say that the ruler should divorce them.

4. **Causing harm related to breast feeding:**

The Exalted says,

﴿لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ﴾

which means, "No mother shall be treated unfairly on account of her child, nor a father on account of his child." (Al-Baqarah, 2: 233)

Mujâhid said, "A husband should not prevent his wife from breast feeding her child in order to cause her to grieve." 'Atâ', Az-Zuhry, Sufyân, As-

Suddy, and others said, "If she accepts what any other woman would accept, she is the most rightful woman to breast feed her child."

In addition to this, according to the above verse which means, "...nor a father on account of his child." If a divorced wife asks for the payment which would be given to another woman for nursing her child, the father must pay her, whether or not he has found another woman. This is the stated opinion of Ahmad. But if she asks for a payment that is more than another woman would take, and the father has found another woman to nurse his child for the payment that others usually take, the father is not obliged in this case to pay the mother because she wants to harm him.

5. **Causing harm through selling:**

Imam Abu Dâwûd recorded that 'Aly bin Abu Tâlib (may Allah be pleased with him) gave a speech and said, "A time of hardship will certainly come to people when man will hold tightly onto what he has in his possession (i.e. his property due to his miserliness), although he has not been commanded to do so. Allah, the Exalted, says,

﴿وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ﴾

which means, "And do not forget liberality between yourselves." (Al-Baqarah, 2: 237) (At such a time) people will be compelled to contract sales, whereas the Prophet (peace be upon him) has forbidden selling by coercion."

Hadith in Practice

1. In this age, many Muslims commit prohibited actions. They have allowed themselves to transgress all the limits, paying no attention to whatever they do. They take the fundamental principle that states that, "Necessity permits all prohibitions," as an excuse, forgetting all about the common rule that says, "Whatever is allowed due to necessity is to be calculated by its degree." Thus, it is unlawful for thirsty person, who does not find anything to quench his thirst apart from wine, to drink it to excess.

   Yes, it is lawful in case of necessity, and the obligated person here is the thirsty one who is afraid of dying. When he cannot find anything to drink, like water or anything similar, he may drink a mouthful of wine to quench his thirst in order to preserve himself. In this concern, Sheikh Khalîl bin Ishâq Al-Mâliky said in his *Musanaf*, "It is lawful to drink an intoxicant in cases of coercion and when having excuses, but not as a medicine."

   Similarly, it is unlawful to eat carrion, or the like, more than would keep a person at subsistence level in case of necessity. As the Exalted says,

﴿فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾

which means, "But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him." (Al-Baqarah, 2: 173)

2. Nowadays, and on many occasions, neighborhood has lost its meaning. Thus, a neighbor takes the utmost precaution against his neighbors in his dwelling, his laboratory, or on his farm, more than against anyone else. This is done even though Islam deprives anyone whom his neighbor does not feel safe from his evil of his faith. This was related in a hadith of the Messenger of Allah (peace be upon him).

   All Islamic legislation aims at not harming anyone under any condition. Causing harm to neighbors can be done through various ways, among which are the following examples:

   a. When the intention of anyone who does harm is good, as when he is acting within the boundaries of his property to achieve something to benefit himself, he may be transgressing and harming others.

      If this is done in an unusual way, like for example, someone who lights a fire on his land during a stormy day and it burns the land near his. Through doing this, he becomes a transgressor and must repair the damages.

      But if harm is done through a common act, the scholars have two well known views:

      The first one is that there is no prohibition. This is according to the opinion of Ash-Shâfi'y, Abu Hanîfah, and others.

      The second one is that it is prohibited, according to Ahmad, and Imam Mâlik who agreed with him in some cases. From such cases is when someone opens an aperture in his high wall that overlooks his neighbor, or he digs a well beside his neighbor's well so its water will be depleted and flow into the other well. These cases are both agreed by Mâlik and Ahmad.

      Another example of harming one's neighbor is to own property inside his land. In this case, the owner is harmed by the other entering his land, thus the other person is to be forced to remove his property in order to end the harm caused by his entering. Abu Dâwûd recorded in his *Sunan* that Abu Ja'far Muhammad bin 'Aly said that Samurah bin Jundub had a row of date palms within the garden of a man from the Ansâr (Supporters) who had his family with him. Samurah used to visit his date palms, and the man was annoyed by this and felt it keenly. So he asked him (Samurah) to sell them to him, but he refused. He then asked him to take something else in exchange, but he refused. So he went to the Prophet (peace be upon him) and mentioned it to him. The Prophet (peace be upon him) asked him to sell it to him, but he

refused. He asked him to take something else in exchange, but he refused. He then said, "Give it to him and you can have such and such," mentioning something with which he tried to please him, but he refused. He then said, "You are a nuisance." Then the Prophet (peace be upon him) said (to the man from the Anṣâr), "Go and uproot his date palms."

b. A neighbor may harm his neighbor through preventing him from using his property. If the utilization of property harms its owner, the owner of the property has the right to prevent his neighbor from using it. An example for this case is the person who has a weak wall that cannot tolerate any wooden pegs being put on it.

But what if doing this will not cause any harm? Should he let his neighbor use his property? And would it be lawful to prevent him?

According to the opinion of Imam Mâlik (may Allah be merciful to him) the owner of the wall is not forced to permit his neighbor to use his wall. Ahmad said that preventing one's neighbor from putting his wooden pegs in one's wall is unlawful. Ash-Shâfi'y agreed on that in his *Al-Qadîm (The Old Book)* as well as Ishâq, Abu Thawr, Dâwûd, Ibn Mundhir, and 'Abdul-Malik bin Habîb Al-Mâliky. Mâlik related the same opinion as being the opinion of some of the judges of Medina.

Al-Bukhâry and Muslim recorded that Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "None of you should prevent his neighbor from inserting a wooden peg into his wall." Abu Hurairah said, "Why did I see you uncomfortable about it? By Allah I will certainly narrate it to you." 'Umar bin Al-Khattâb (may Allah be pleased with him) judged that Muhammad bin Maslamah must let his neighbor's water run on his land and said, "It will pass even over your belly."

Compulsory allowance of water passing through a neighbor's land is only to be done if it is through a channel that passes under ground. This is according to the opinion of Abu Thawr.

HADITH THIRTY-THREE

Ibn 'Abbâs (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "If people were to be given what they claim (without proving their claim), some men would claim the wealth and lives of others. But the burden of proof is on the plaintiff while a solemn oath is to be taken by the one who denies (what is alleged against him, i.e. the defendant)." (A good hadith recorded by Al-Baihaqy and others with this wording. Al-Bukhâry and Muslim recorded some of it.)

Lessons Deduced

Social Lessons:

All Islamic judgments involve the preservation of these six items: property, the religion, the soul, the mind, progeny, and honor. Islam pays much attention to honor, and it includes many legal judgments that insure the preservation of honor, as human beings are the only creatures that were favored with this. The Exalted says,

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلاً﴾

which means, "And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preference." (Al-Isrâ', 17: 70)

Islam puts forward a challenge to all the other philosophies and social systems as to whether they can keep the sanctity of human honor as it does. No matter how much effort the social analysts may exert, they will never attain anything of what Islam achieved as their efforts are limited and, in many cases, many of their opinions are wrong. Human beings in the West are still thought of as machines, as they are valued according to their production or according to what they own. We find that our religion has stated some prescribed penalties such as:

a. The penalty of stoning to death and whipping: These penalties are to be carried out on fornicators in the two different situations, married or unmarried, in order to preserve honor and lineage.

b. The penalty of slander: Anyone who accuses a chaste woman or a virtuous chaste man of fornication is considered to be an assaulter of integrity and honor. Thus, he is to be disciplined and reprimanded through whipping, which will also acquit the victim of the slander.

c. The prohibition of backbiting, calumny, and telling lies in Islam puts a protecting shield over the personality of every Muslim.

The Messenger of Allah (peace be upon him) in this hadith said, "The burden of proof is on the plaintiff." He considered the plaintiff to be in a weak position, so he is not allowed to wrong the defendant and the judge is also not allowed to humiliate, blame, or scold him under any condition.

As the position of the plaintiff is as illustrated, the honorable Messenger (peace be upon him) conditioned that he must provide clear conclusive evidence to reinforce his claim. In addition to this is the wise opinion of our Imam Mâlik who said, 'An oath is to be required from the defendant in case there is any confusion through fear of the possibility of an impudent person abusing a noble one by asking them to take an oath.' According to him, if someone accuses a man of usurping or stealing from him and the defendant is an honest person who cannot be accused of this, he is not required to take an oath. And if the defendant is one of the people of virtue, the plaintiff is to be disciplined.

Economic Lessons:

Let us examine how Islam protects wealth from loss and damage by setting such penalties, which if they applied in the Islamic community, there will be security for both property and deposits. This security is what enhances social solidarity, achieves nutrimental security, and an economic prosperity in general. Among these penalties are amputating a thief's hand at the wrist and killing a usurping bandit [see Hadith Thirty]. Through this hadith, Islam set a solemn legal basis through which a property owner can be secured regarding his property. Islam does not pay heed to mere claims that lack strong evidence if the defendant has taken an oath.

Legal Lessons:

Europe has not yet managed to achieve even one tenth of the legal progress that the Islamic judicial system achieved fourteen centuries ago. There is, for instance, a huge difference between the way Islam regards a defendant and the way other earthly juristic systems regard him.

According to Islam, a defendant is innocent as long as his guilt is not proven through evidence. Therefore, an Islamic judiciary never questions a defendant by force, or makes him confess under coercion through whipping or torturing. On the other hand, some earthly systems consider that a defendant is convicted until his innocence is proven, that is if it is ever proven!

Lessons for Da'wah (the Call to Islam)

The qualifications for calling to Islam are not just studying Islamic law and acquiring Arabic eloquence and a good style, but the call to Islam also requires intelligence and acumen, as a caller speaks to people whose cultures, social status, and intellectual levels greatly differ. He may also be faced with some disputes or arguments, during which he must be have good knowledge of Islamic law to give a correct judgment, be wise in posing his questions, and intelligent in his observations and remarks. Ibn Farhûn fully elaborated on this matter in his book, *Tabsiratul-Hukkâm (Enlightening Rulers)*.

I would like to mention this example which is mentioned in *Al-Hilyah (Virtues of the Most Pious)* in the biography of 'Ikrimah. He said, "During the time of Banû Israel, there were three judges. One of them died, so someone else was appointed in his place. They remained passing judgments as long as Allah willed. Then, one day Allah sent an angel to examine them. He found a man milking his cow and there was a heifer behind it. He called the heifer while he was riding a horse, and the heifer followed him. The man and the angel quarreled and said, 'Let us consult a judge.' When they went to the first judge, the angel gave him a pearl that he had with him and said, 'Judge that the heifer is mine.' So the judge asked, 'How shall I judge that?' The angel said, 'Release the horse, the cow, and the heifer, if the heifer follows the horse, then it will be mine.' So the judge ordered them to be released, whereupon the heifer followed the horse, so he judged that it belonged to the angel. After that they went to the second judge, he judged in the angel's favor and took the pearl. When they went to the third judge, the angel gave him the pearl and said, 'Judge in my favor.' He said, 'I am menstruating.' The angel said, 'Glorified be Allah! Do men menstruate?' He said, 'Glorified be Allah! Do horses give birth to heifers?' And he judged that the heifer belonged to the man.

Hadith in Practice

1. Satan has seduced some among those whom Allah, the Glorified, has enriched. So, they exploit the wealth and authority that they have to sue others who have neither might nor power as a kind of injustice, aggression, and oppression. Allah says,

   ﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا﴾

   which means, "That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes." (Al-Qasas, 28: 83)

   Such people only use those who practice the legal profession to gain money for the purpose of fabricating their cases and achieving their plans. These lawyers are the ones who master the ability to use words to turn right to wrong and wrong to right. They do not support the truth and their sole concern is for money.

2. We see some people who give false oaths in order to gain money, as they neither have religion nor a conscience. You may see one of them being the first to attend the prayer in the mosques, and among those who fast during the daytime and pray during the nighttime; but if such a person encounters an oath by which if he makes it he will gain some of the vanities of this world, he will never hesitate to swear tens of times, unmindful of the Wrath of Allah. May Allah save us from His Wrath! It was recorded by Al-Bukhâry and Muslim that Al-Ash'ath bin Qais (may Allah be pleased with him) narrated, "I had a dispute with another man regarding a well, so we took the case before the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) said (to me), 'Produce two witnesses (to support your claim); otherwise the defendant has the right to

take an oath (to refute your claim).' I said, 'The defendant would not mind taking a false oath.' The Messenger of Allah (peace be upon him) then said, 'Whoever takes a false oath in order to seize someone else's property will meet Allah and Allah will be angry with him.'" Then, Allah revealed what confirmed it. Al-Ash'ath then recited the following Verse,

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

which means, 'Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.'" (Âl-'Imrân, 3: 77)

HADITH THIRTY-FOUR

Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace be upon him) saying, "Whoever among you sees an evil act should change it with his hand; and if he could not, then (he should change it) with his tongue, and if he could not, then (he should abhor it) with his heart, and that is the least of faith." (Recorded by Muslim)

Lessons Deduced

Juristic Lessons:

There are some conditions laid down in order to command the right and forbid the wrong:

1. There must be a general agreement or disagreement about the evil act. The person who committed the evil must be aware of its prohibition, but if he thought it was allowed or imitated someone who believed so, there will be no commanding the right or forbidding the wrong.

2. There must be an agreement about its prohibition as there will be no forbiddance regarding controversial matters. Neither a Mufti nor a judge has the right to object to a wrongdoer if he has not violated the Qur'ân, Sunnah, or consensus.

3. The wrongdoer must violate either the Qur'ân, Sunnah, or consensus.

4. Forbidding the wrong must not lead to the committing of a greater forbidden matter.

5. Forbidding the wrong and commanding the right must be in the cases of obligatory deeds not preferable deeds. It is preferable to command what is preferable and to forbid what is disapproved, but it is obligatory to command obligatory acts and forbid the prohibited ones. Disapproved matters should not be as strictly forbidden as the prohibited matters.

Social Lessons:

1. Unlike other social systems in which the law of the jungle prevails; where authority is in the hands of those who possess power, whether financial, information, or partial power; the Islamic social system is keen to ensure survival of the fittest and the purest because it is in a clean and pure community that there is no place for dangerous social diseases or professional criminals.

   The superiority of Islam goes firstly to the obligation of commanding the right and forbidding the wrong before the obligation of the prescribed penalties and retaliation, because this obligation is what discovers the diseases and fights them in their early stages before they spread and become serious.

2. One of the most important reasons for the deterioration of the earthly social systems is the neglect of the rule of commanding the right and forbidding the wrong, which is an important quality of the Islamic social system. With this rule, Islam honors human kind and raises it to the higher level of being the vicegerents of Allah on earth. Its requirements are to forbid what Allah has forbidden and to accept what Islam has allowed.

   Thus, a Muslim has his importance and his measure in this universe, because he represents the Justice of Allah. This was not clear to the angels when Allah told them,

   ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

   which means, "And (remember) when your Lord said to the angels, 'Verily, I am going to place (mankind) generations after generations on earth.' They said, 'Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.' He (Allah) said, 'I know that which you do not know.'" (Al-Baqarah, 2: 30)

3. To abhor something with the heart is never limited to just feeling bad and discontent, but it has its influence and power if we understood this verse. Allah says,

   ﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلُهُمْ﴾

   which means, "And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allah being denied and mocked, then sit not with them, until they engage in a talk other than that; (but if you stay with them) certainly in that case you would be like them." (An-Nisâ', 4: 140)

   It is a collective boycott of the transgressors and the dissolute. The Qur'ân describes to us the critical psychological situation and the dilemma that faced the three people who remained behind and did not participate in the Battle of Tabûk. They were Ka'b, Hilâl, and Murârah. Allah says,

   ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ﴾

   which means, "And (He did forgive also) the three (who did not join the Tabûk expedition (whom the Prophet)) left (i.e. he did not give his judgment in their case, and their case was suspended for Allah's Decision)

until for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him." (At-Tawbah, 9: 118)

The Prophet (peace be upon him) called on the people to boycott them and not to sit with them; even when one of them greeted the closest member of his family, he was not answered. They were deserted and forsaken by their women and families until Allah forgave them.

4. A nation that overlooks evil and lives with sinners without fighting them is a nation that fights Allah and His Messenger (peace be upon him) and is considered to be participating with the sinners in their sins by keeping silent and approving of what they do. Allah says,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾

which means, "And fear the Fitnah (affliction and trial, etc.) that affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)." (Al-Anfâl, 8: 25)

By doing so, this nation is destroying and ruining itself as Banû Israel did before. Allah says,

﴿لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿78﴾ كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾

which means, "Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) that they committed. Vile indeed was what they used to do." (Al-Mâ'idah, 5: 78-79)

5. Islam guarantees the freedom of the individual as long as it is not at the expense of other's freedoms. It also protects the sanctity of his home and guards it against being a target for someone breaking in, climbing in, or spying. Allah says,

﴿وَلَا تَجَسَّسُوا﴾

which means, "And spy not." (Al-Hujurât, 49: 12)

Thus, spying to learn people's defects and their secrets is unlawful in Islam, but there is one exception made by Al-Mâwardy. He said, "If a trusted person told one that a man was alone with another to kill him or with a woman to commit illegal sexual intercourse with her, in this case it is

permissible to spy on them in order to discover the truth and to seek cautiously to prevent it before it happens."

For those who pounce upon the western laws and those overwhelmed by European society, we mention what was said about 'Umar bin Al-Khattâb. Once 'Umar bin Al-Khattâb (may Allah be pleased with him) was walking at night when he saw a fire in one of the houses. When he reached it, he found a group of people drinking wine and there was a sheikh with them. He broke into the house and said, "O you enemies of Allah! Allah has revealed you." The sheikh said, "Our sin is not greater than yours, O Emir of the Believers! We disobeyed Allah in one thing while you had disobeyed Him in three things." 'Umar said to him, "What are they?" He said, "You spied on us when Allah says,



which means, 'And spy not.' And you entered from the back of the house when Allah ordered us to enter through the proper door, and you entered a house that was not yours without asking permission or greeting, and Allah ordered us to do both." So 'Umar become ashamed and said, "You have spoken the truth. Pray Allah to forgive me!" The sheikh said, "May Allah forgive you and forgive us."

Al-Hasan Al-Basry used to say, "Beware of spying. By Allah I knew some people who had no defect, but they started spying on people's defects, so Allah made defects in them."

Lessons for Da'wah (the Call to Islam)

1. The call to Allah, to this religion, and to rejecting any partners with Him is not a profession to be taken up in order to earn money. It is not a position to be held in order to be proud or to boast of its great status and big salary. It is a huge responsibility and a great trust.

   A faithful caller is the only one who knows the enormity of its difficulties and responsibilities. Such a caller is like a candle that burns to light the way for others. He waters the tree of the Islamic creed with his blood. One caller said once, "I wish that all people would obey Allah and that my flesh would be cut by scissors."

   'Abdul-Malik bin 'Umar bin 'Abdul-'Azîz used to say to his father, "I wish that we would boil in pots in the Cause of Allah, the Exalted and Ever-Majestic."

   All these callers are just imitators of the Messenger of Allah (peace be upon him). He was the master of all callers and the Messenger of guidance. He gave the best example of sacrifice when he was bleeding in the Battle of Uhud and he insisted on invoking Allah for his enemies saying, "O Allah! Guide my nation because they do not know." May the Peace and Blessings of Allah be bestowed upon you!

2. A caller's weapon is not a sword, but it is wisdom. Allah says,

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

which means, "Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching." (An-Nahl, 16: 125)

Wisdom and refined manners have more influence in changing evil and in keeping a wrongdoer away from his path leniently. It is the way that is more suitable to be used with prestigious dignified people and with the rulers and sultans. It was reported that one of the Companions drank a lot of wine in Shâm (the region covering what is now Syria, Palestine, Lebanon, and Jordan) at the time of 'Umar bin Al-Khattâb (may Allah be pleased with him). When 'Umar was informed about it, he wrote to him saying, "Allah says,

﴿حم ﴿1﴾ تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿2﴾ غَافِرِ الذَّنبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَٰهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ﴾

which means, 'Hâ Mîm (These letters are one of the miracles of the Qur'ân, and none but Allah Alone knows their meanings). The revelation of the Book (this Qur'ân) is from Allah the All-Mighty, the All-Knower. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favors), Lâ ilâha illâ Huwa (none has the right to be worshipped but He), to Him is the final return." (Ghâfir, 40: 1-3)'

The man abandoned drinking wine and repented to Allah.

At-Tâj As-Subky reported that his father was once in the company of a ruler who used to wear silk. He said to him, "O Emir! How much is an ell of this silk?" He said, "One Dinâr." He said, "There are different kinds of wool that cost several dinars for an ell (i.e. more expensive) besides several servants and slaves wear this silk with you, while they are not worthy of your honor and might. So wear wool instead. It is more valuable, more expensive, and above all it will protect you from punishment in the afterlife." The Emir liked his words. If the man had said to the Emir, "This is prohibited," from the beginning it would have never had any effect.

3. According to what Abu Sa'îd narrated from the Prophet (peace be upon him) when he said, "The best Jihâd (fighting in the Cause of Allah) is (to speak) a word of justice to a sultan or an oppressive ruler."[103]

1 Recorded by Abu Dâwûd and the wording here is his. Also recorded by At-Tirmidhy and Ibn Mâjah. All of them reported it from 'Atiyyah Al-'Awfy. At-Tirmidhy said, "It is a good and unfamiliar hadith."

The early scholars and faithful callers stood against injustice and oppression. They were as strong and brave as a dam standing against a flood. Here are some examples:

a. It was recorded by Muslim that Târiq said, "The first to initiate (the practice) of delivering a sermon before the 'Îd (Feast) Prayer was Marwân. A man stood up and said, 'The prayer should precede the sermon.' He (Marwân) remarked, 'This (practice) has been done away with.' Upon this Abu Sa'îd remarked, 'This man has performed (the duty) laid upon him. I heard the Messenger of Allah saying, "He who amongst..."' and he narrated the above hadith."

b. A researcher into Islamic history will find it rich with such examples that are full of courage and faith like the stances of Sa'îd bin Al-Musayyab with Al-Hajjâj bin Yûsuf Ath-Thaqafy, of Imam Mâlik with Caliph Al-Mansûr, of Al-'Iz bin 'Abdus-Salâm who was called the sultan of all scholars, of Ibn Bâdîs with the French colonialists, etc.

Hadith in Practice

1. A Muslim suffers nowadays in many of the Islamic communities from the discrepancy between his principals and what he believes on the one hand and what is going on around him on the other; between what he says and what he does; what he knows about Islam and what he finds other Muslims doing; and what he hears in the mosques or schools and what he practices in the shop, factory, house, and street. He lives in the midst of these contradictions between him and the community he lives in, even between what is inside him and what is outside. In my opinion, this is due to the approval of the evil and ignoring the right and never commanding it. This leads to a commander never following the right and the forbidder never abstaining from the evil. Allah says,

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

which means, "Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the Tawrâh (Torah))! Have you then no sense?" (Al-Baqarah, 2: 44)

2. Many of the Islamic magazines and newspaper are like a dumb Satan. They discuss and write about every field and ignore Islam, except for few articles that discuss morals and may talk about juristic disagreements and debates, but they never discuss what is going on in our Islamic world. They are deaf and dumb regarding the real situation of the Muslims and what is being woven against the call for Islam.

We have not heard anything about the crises of the Muslims in Bulgaria, their ordeals in the Philippines, Eritrea, Indonesia, etc. except in some western media, just to spite the Eastern Bloc or vice versa. The majority of

our Arab media or those in the Islamic countries have not spoken a single word. They did not even say, "By Allah, this is evil!"

HADITH THIRTY-FIVE

Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Do not envy one another, do not practice Najash (the prohibited practice of enhancing the price of goods by making a tender for them without any intention of buying) against each other, do not hate or boycott each other, and do not urge buyers to cancel their purchases to sell to them yourselves. O worshippers of Allah! Be brothers. A Muslim is a brother to a Muslim. He neither oppresses him nor fails him [in times of need] nor lies to him nor looks down upon him. Piety is here,' (and while saying so) he pointed toward his chest thrice. 'It is a serious evil for a Muslim to look down upon his Muslim brother. All of a Muslim is inviolable to his brother in faith, his blood, his wealth, and his honor.'" (Recorded by Muslim)

Lessons Deduced

Lessons on Asceticism:

1. "It is a serious evil for a Muslim to look down upon his brother Muslim."

   Whatever the level any faithful believer has reached in worshiping Allah, he should never be proud of his obedience or his acts of worship, no matter how many they are. He must not feel secure from the Plan of Allah or his condition on his death and he must never seek the praise of people for what he is doing. Allah says,

   ﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا﴾

   which means, "(Saying,) 'We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you." (Al-Insân, 76: 9)

   In addition, no man will ever know who is the best in the Sight of Allah, as He says,

   ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ﴾

   which means, "O you who believe! Let not one group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former." (Al-Hujurât, 49: 11)

   In addition, a sin that causes humiliation and poverty is better than an act of worship that causes pride and arrogance. As for the one who forgets anything of what we have previously mentioned and nurses some feelings of haughtiness, he may look down upon those who do less than him of the supererogatory worship or underestimate them. He perhaps may talk to

them improperly or assail them with sharp accusations of debauchery, promiscuity, and negligence or even of atheism and going astray. The Qur'ân prefers a good word to an act of worship that is followed by false accusations. Allah says,

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى﴾

which means, "Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury." (Al-Baqarah, 2: 263)

The following hadith lays the responsibility for the loss of community and straying of this nation upon those who look down from their ivory towers and bemoan its ruin, without commanding any right or forbidding any wrong. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "When a person says that a people are ruined, he is the most ruined person among them."[104] Mâlik said, "If he says so out of his grief for what he sees concerning the people's religion, I do not see any harm in it. But if he says it out of a sense of superiority over the people, this is the prohibited matter that the hadith forbids." Imam Al-Ghazâly said, "(The Prophet (peace be upon him) said this about such person), because he is looking down upon the creation of Allah and he is not afraid of Allah and His Punishment. How can he be not afraid? It is evil enough of him that he is despising others."

2. "Do not envy one another."

Some acts of disobedience come into people's minds, they think to themselves about committing a certain sin, or perhaps the accursed Satan may whisper to them to commit a sin. The motivation in such cases is either the cursed Satan, the self, or one's fancies. But there is a weapon or a way to rid a believer of their evil.

As for Satan, Allah, the Exalted and Ever-Majestic, saves us from Satan as long as we are not following in his steps and are seeking refuge with Allah and His High Fortress.

As for resisting the human self, it is easy for the one whom Allah, the Exalted, is helping to fight its temptations. But before discussing this matter, we should explain the difference between Satanic temptations and the temptations of the human self. On the one hand, the accursed Satan continues in his attempts to persuade a person to commit one sin after another. So, as an example, he attempts to persuade him to commit murder, but if he fails he attempts to drag him into adultery. He continues this process of temptation until he succeeds in making him fall into one of

1 Recorded by Muslim.

the sins. At such a time, he will have achieved his aim and executed his goal of misleading. Allah says,

﴿قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

which means, "[Iblîs (Satan)] said, 'By Your Might, then I will surely mislead them all.'" (Ṣâd, 38: 82)

And He says,



which means, "(Iblîs) said, 'Because You have sent me astray.'" (Al-A'râf, 7: 16)

On the other hand, the human self orders man to commit a sin, insists on it, and never stops until he answers its request, no matter how many sins he commits. But a believer possesses the ability to resist this, with the Help of Allah. If the self wishes to have something owned by others it continues to encourage the believer to find a way to have it for himself or hopes for the blessed people to be damaged and deprived of these blessings, but he will stop it and resist it using the weapon of faith. He will follow these phases to fight his vain desires:

a. Continually remind the self of the worldly disadvantages of envy and its grave consequences in the Hereafter through consideration of the honorable hadith that demonstrate the punishment for envy. Hadith such as the one in which Az-Zubair bin Al-'Awwâm (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "The ailments of the nations that preceded you have spread among you, [they are] envy and hatred. And hatred is the shaver (i.e. the destroyer), the shaver of religion not the shaver of hair..."[105] Also, Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Avoid envy, for envy devours good deeds just as fire devours firewood," or (he said) "grass."[106]

b. Not willingly repeating what his self is trying to persuade him to do.

c. Not acting upon his envy or trying to achieve what he aims for through wronging the envied person, either by words or deeds.

2 Recorded by At-Tirmidhy.

. 3 Recorded by Abu Dâwûd.

d. Seeking to rid himself of any traces of envy by being good to and invoking Allah for the envied person, and remembering his good qualities. This way he can substitute the feelings of envy with true feelings of love. This is the highest rank of fighting one's self against committing sins, and it is the lofty peak of faith.

3. "Do not hate or boycott each other..."

   Loving and hating for the Sake of Allah is a quality that is exclusively attributed to truly pious people, whose souls are freed from personal considerations and exalted above earthly standards. This kind of love and hate does not include the prohibited hatred mentioned in the hadith. We should remember that loving for the Sake of Allah originates from obeying His Commands and avoiding His Prohibitions, not from the truth about one's faith or the degree of faithfulness to Allah, as knowing such matters is one of the Distinctive Attributes of the Lord Alone, the Exalted and Ever-Majestic. However, hating someone who has done something evil is exactly the type of hating for the Sake of Allah for which one will be rewarded. There is proof of this in a tradition related by 'Umar (may Allah be pleased with him) in which he said, "We used to know you while the Messenger of Allah (peace be upon him) was still among us, when the revelation was being sent down. We know you (now) according to what you tell us. The one who appears to us to be good, we will think good of him and love him. And the one who appears to us to be evil, we will think him to be evil and hate him. Your inner reality is between you and Allah, the Exalted." Ar-Rabî' bin Khaitham said, "If you see a man who shows his goodness and hides his evil nature and you love him, Allah will reward you for your love of goodness. And if you see a man who shows his evil nature and hides his goodness and you hate him, Allah will reward you for your hatred of evil."

Creedal Lessons:

The one who envies others, wishes that the blessings they enjoy would to come to an end, and wants them for himself is in fact protesting against the Predestination of Allah and not being content with what Allah has predestined for him.

Juristic Lessons:

1. "Do not practice Najash (the prohibited practice of enhancing the price of goods by making a tender for them without any intention of buying) against each other...and do not urge buyers to cancel their purchases to sell to them yourselves."

   These prohibitions were mentioned several times in many narrations with different words. In a hadith recorded by Al-Bukhâry and Muslim, Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "A believer may not urge somebody to return goods to his brother [in Islam] to sell him his own goods nor may he ask for the hand of a woman who has already agreed to marry someone else." In a narration

recorded by Muslim, he (peace be upon him) said, "It is not lawful for a believer to try to sell over the sale of his brother, and he should not propose marriage when his brother has already proposed." Al-Bukhâry and Muslim recorded from the narration of Ibn 'Umar a hadith in which the Prophet (peace be upon him) said, "A man should neither try to sell over the sale of his brother, nor propose marriage to a woman to whom his brother has already proposed, unless he permits him." Prohibition here means the forbiddance of these two matters, but the jurists disagree about the validity of the sale or the engagement [or subsequent marriage].

Abu Hanîfah, Ash-Shâfi'y (may Allah be merciful to them) and most of

our scholars[107] said that they are valid. But Mâlik said about the

marriage, "If the person has not consummated his marriage, they should be separated, but if he had consummated his marriage, they should not be separated." The Hanbaly scholar Abu Bakr said, concerning the sale and the marriage on the authority of Ahmad, that they are both invalid any way. This type of sale means that you ask a buyer to buy your goods after he had already bought from your brother in Islam, and by doing so you will revoke your brother's sale. But is this ruling, which concerns the invalidity of sale, applicable in the situation when it is done during the option term during which a buyer can revoke a sale? Or is the ruling a general ruling applicable during the option term and after it?

There is disagreement about this matter between the scholars. The opinion of Imam Ahmad, as reported in an account from Herb, is that he preferred it to be general in both cases. This is also the opinion of many Hanbalys.

Other scholars specify the ruling of invalidity to the situation when this sale is made during the option term. This is according to the saying of Ahmad reported in the account of Ibn Mushaiqis and the opinion of Ash-Shâfi'y. The first opinion is the preferable one, because if the buyer is not able to revoke a sale after the option term and he wished to return the goods to the first seller, he would cause several different kinds of harm to the seller, even just through his insistence on the matter. And whatever leads to causing harm to any Muslim is forbidden. And Allah

knows best.[108]

2. "Do not hate or boycott each other..."

It is unlawful to boycott a Muslim in relation to any of the affairs of this world. It was recorded by Al-Bukhâry and Muslim that Abu Ayyûb (may

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4 The opinion of the Hanbalys.

5 *Jâmi' Al-'Ilûm wa Al-Hikam fy Sharh Khamsîn Hadith min Jawâmi' Al-Kalim (A Collection of Knowledge and Wisdom: The Explanation of Fifty Hadith)*, p. 313.

Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "It is not lawful for a man to boycott his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other one first."

But if this boycott is related to a religious matter, it is permissible that it could be more than three days, for example:

a. Boycotting one's wife as a way of disciplining her, as the Exalted says,

﴿وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلاً﴾

which means, "As to those women on whose part you see ill conduct, admonish them (first), (next) refuse to share their beds, (and lastly) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance)." (An-Nisâ', 4: 34)

The Prophet (peace be upon him) deserted his wives for one month.

b. The Prophet (peace be upon him) boycott Ka'b bin Mâlik and his other two Companions when they stayed behind and did not participate in the battle of Tabûk, without an excuse. He (peace be upon him) also ordered his Companions to boycott them too.

c. Boycotting the people of innovations and misguidance. There is another subtlety of which Ibn Al-Qayyim Al-Jawziyyah took notice. He said, commentating on the order of the Prophet (peace be upon him) to boycott the three men who remained behind in the Battle of Tabûk, "In these events there is evidence that it is not obligatory to answer the greeting of those who deserve to be boycotted."[6] He drew this from the account of Ka'b (may Allah be pleased with him) about himself in which he said, "I used to go out to perform prayer with the Muslims and go to the Messenger of Allah (peace be upon him) and greet him while he was still in his place after the prayer. I used to wonder, 'Did he move his lips returning the greeting or not?"

There is no agreement as to whether or not the boycott is ended by a greeting. It was reported that Mâlik said that a greeting does not end a boycott if amicability is not returned. There is no harm in mentioning here the account of 'Â'ishah, the mother of the believers, (may Allah be pleased with her) and her nephew 'Abdullâh bin Az-Zubair which is an object of controversy among the scholars because it involved both a vow and a boycott. Al-Bukhâry recorded on the authority of

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6 *Zâd Al-Ma'âd fy Hady Khair Al-'Ibâd (Provisions for the Hereafter from the Guidance of Allah's Best Worshipper)*, vol. 3, p.20.

'Â'ishah that 'Abdullâh bin Az-Zubair said about a donation that she gave, "By Allah, if 'Â'ishah does not give this up, I will declare her incompetent to dispose of her wealth." She said, "Did he ('Abdullâh bin Az-Zubair) say this?" They (people) said, "Yes." 'Â'ishah said, "I vow to Allah that I will never speak to Ibn Az-Zubair." When this boycott had lasted a long time, 'Abdullâh bin Az-Zubair sought an intercession with her, but she said, "By Allah, I will not accept the intercession of anyone for him, and I will not commit a sin by breaking my vow." When this state of affairs became prolonged Ibn Az-Zubair he spoke to Al-Miswar bin Makhramah and 'Abdur-Rahmân bin Al-Aswad bin Abu Yaghûth, who were from the tribe of Banu Zahrah saying, "I beseech you, by Allah, to let me go to 'Â'ishah, as it is unlawful for her to vow to cut the relationship with me." So Al-Miswar and 'Abdur-Rahmân, wrapping their garments around themselves, asked 'Â'ishah's permission saying, "Peace, Mercy, and the Blessings of Allah be upon you! May we come in?" 'Â'ishah said, "Come in." They said, "All of us?" She said, "Yes, come in all of you," not knowing that Ibn Az-Zubair was also with them. When they entered, Ibn Az-Zubair entered the screened area and took hold of 'Â'ishah and started asking her to excuse him, and he wept. Al-Miswar and 'Abdur-Rahmân also asked her to speak to him and accept his repentance. They said (to her), "The Prophet (peace be upon him) forbade boycotting as you know, because it is unlawful for any Muslim not to talk to his brother for more than three nights (i.e. days)." So as they increased their reminders to her of the virtue of having a good relationship with family and relations, excusing others' sins, and controlling anger and as they put pressure on her she started to remind them, weeping and saying, "I have made a vow, and (the question of) a vow is a difficult one." They (Al-Miswar and 'Abdur-Rahmân) persisted in their appeal until she spoke to 'Abdullâh bin Az-Zubair and she freed forty slaves in expiation of her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

3. "All of a Muslim is inviolable to his brother in faith, his blood, his wealth, and his honor."

   The books of jurisprudence explain in great detail about the different crimes and their rulings, retaliation, and types. They are available to whoever wants to know about them.

Psychological Lessons:

"Do not envy one another and ... do not hate or boycott each other."

It is not a coincidence that the Prophet (peace be upon him) should start his hadith with the prohibition of envy, because it is a dangerous psychological disease and a motive that leads to the committing of grievous sins. Crimes and sins always begin as internal conversations, and then their fires ignite so much in reality that they

destroy everything. This type of envy [referred to in the hadith] is responsible for nursing grudges, severing relationships, and causing enmity.

An envier is in an extremely deplorable state, as he watches others day and night. He never rests, sleeps, or enjoys peacefulness or security. May Allah reward 'Umar bin 'Abdul-'Azîz who said, "I have never seen an oppressor who is more similar to the oppressed than the situation of an envier. He is in continuous distress and usually suffers difficulty in breathing. This is due to his incessant aspiration to be like those who have more money, power, or rank than he does." It would be better for such a person to abide by the order of his Prophet (peace be upon him), as Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Look at those who are lower than you but do not look at those who are higher than you, as this will make the favors (conferred upon you by Allah) insignificant (in your eyes)."

One should train himself to see the blessings conferred upon people as a proof of the Giver Himself, the Exalted and Ever-Majestic. He should look at those who have less than him in order to praise Allah for the blessings He bestowed upon him. An envier will never be sincere to anyone or be satisfied, even if one spends one's whole life trying to please him; and one should not seek to reproach him, because through doing so one is satisfying his need. Turning away from him is enough for one to be able to avoid an envier's evils and harm. The strongest fortress by which one would be safe from his evils is to recite,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿1﴾ مِن شَرِّ مَا خَلَقَ ﴿2﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿3﴾ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿4﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

which means, "Say, 'I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created; and from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). And from the evil of witchcraft when they blow in the knots, and from the evil of the envier when he envies.'" (Al-Falaq, 113)

Whoever purifies his heart from rancor and envy will live a life of honor, stability, and tranquility in this world as well as the Hereafter. Anas bin Mâlik (may Allah be pleased with him) narrated, "We were sitting with the Messenger of Allah (peace be upon him) and he said, 'A man from the people of Paradise will come out now.' A man from the Ansâr (Supporters) came out and his beard was dripping from ablution and he was holding his shoes in his left hand. The next day, the Prophet (peace be upon him) said the same and the same man came out just like the first time. On the third day, the Prophet (peace be upon him) made the same statement and the same man came out just as he had done the first time. When the Prophet (peace be upon him) left, 'Abdullâh bin 'Amr followed (the man) and said (to him), 'I quarreled with my father and swore not to come near him for three (days). Would you let me stay with you until they pass?' He said, 'Yes.'" Anas said, "'Abdullâh used to say that when he spent those three nights with him he did not see him performing any optional night prayer, except that when he turned over in his sleep

he mentioned Allah and extolled Him saying "Allah is the Greatest," until the Fajr (Dawn) Prayer. 'Abdullâh added, 'I did not hear him saying anything, except whatever is good. When the three nights passed, I almost started to belittle his deeds, so I said to him, 'O servant of Allah! There is no anger or boycott between me and my father, but I heard the Messenger of Allah (peace be upon him) saying thrice, 'A man from the people of Paradise will come out now.' And you came out at each of the three times (he said so). So I wanted to get close to you and study what you do so that I may follow you. But I did not see you doing any great deeds. So what is the thing that has made you achieve what the Messenger of Allah (peace be upon him) said?' He said, 'I do not do any more than you have seen.' When I turned to leave, he called me and said, 'I do not do any more than you have seen, except that I neither find in myself any feeling of duplicity toward any of the Muslims nor do I envy anyone for any goodness that Allah has granted him.'

'Abdullâh said, 'This is what has made you reach (this rank).''"[109]

"Nor lies to him."

The Qur'ân is enough to be able to analyze a liar's character and reveal his true state of affairs. This was before any of the psychologists ever gave their opinions

and theories concerning this matter.[110]

"Nor looks down upon him...It is a serious evil for a Muslim to look down upon his Muslim brother."

Despising and disdaining people are mean acts that arise from arrogance and thinking oneself better than other people. A haughty person sees himself as perfect and sees others as imperfect and thinks that he is the one who is void of every defect while others have gathered all the vices. This perhaps results from certain psychological problems resulting from a material or moral deficit, or a congenital defect in his personality that always makes the person seek to cover it up by being arrogant and looking down upon others. Through doing so he is in fact not harming anyone but himself and his belief, as he is fighting Allah through seeking to share a specific quality of His with Him. Muslim recorded that the Prophet (peace be upon him) said, "The Exalted said, 'Majesty is My Lower Garment and Pride is My Cloak. Thus, whoever seeks to share with me (in either of them), I will torment Him.'" An arrogant person is in fact his own enemy, because he refuses to listen to any advice as his arrogance blinds him and deafens him, so he becomes like the one concerning whom Allah says,



7 Recorded by Ahmad with his chain of transmission according to the conditions of Al-Bukhâry, Muslim, and An-Nasâ'y.
8 I dealt with this point in my book *Mâdhâ Khasir Al-'Âlam Bil-Inhitât Al-Akhlâqy (What the World has Lost by the Decline in Morals)*, p.40.

which means, "And when it is said to him, 'Fear Allah,' he is led by arrogance to (more) crime. So enough for him is Hell." (Al-Baqarah, 2: 206)

The Exalted also says about such people,

﴿وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَٰنِ قَالُوا وَمَا الرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا﴾

which means, "And when it is said to them, 'Prostrate to the Most Beneficent (Allah)!' They say, 'And what is the Most Beneficent? Shall we fall down in prostration to that which you (O Muhammad) command us?' And it increases in them only aversion." (Al-Furqân, 25: 60)

And He says,

﴿وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

which means, "And he and his hosts were arrogant in the land, without right." (Al-Qasas, 28: 39)

Muslim recorded that the Quraish said to the Messenger of Allah (peace be upon him), "How can we sit with you while you are surrounded by those?' They pointed at the poor Muslims looking down upon them and refusing to sit with them. Then, the Exalted revealed,

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ﴾

which means, "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable to them in nothing, and they are accountable to you in nothing, that you may turn them away and thus become of the Zhâlimûn (unjust)." (Al-An'âm, 6: 52)

Whatever are his motives, an arrogant person is a materialistic person who does not know the true criterion by which people are compared and to which the Prophet (peace be upon him) referred in the hadith by saying, "Piety is here."[9] This is in accordance with Allah's saying,

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾

which means, "Verily, the most honorable of you with Allah is that (believer) who has At-Taqwâ (i.e. one of the Muttaqûn (pious))." (Al-Hujûrât, 49: 13)

If the superiority of people depends upon piety, which is inside hearts, and if Allah Alone knows what is inside hearts, how can someone then look down upon others without knowing the reality in their hearts?

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[9] Recorded by Muslim, *Kitâb Al-Birr was-Silah (Book of Virtue and Maintaining the Ties of Kinship).*

It would be better for such people to carefully consider the hadith recorded by Al-Bukhâry that Sahl bin Sa'd (may Allah be pleased with him) narrated. "A man passed by the Messenger of Allah (peace be upon him) whereupon he (the Prophet (peace be upon him)) asked a man sitting with him, 'What do you say about this (man)?' He replied, 'He is one of the most honorable people. If this man asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone), his intercession should be accepted; and if he speaks, he should be listened to.' The Messenger of Allah (peace be upon him) kept silent. Then another man passed by whereupon the Messenger of Allah (peace be upon him) asked him (the man sitting with him), 'What do you say about this (man)?' He replied, 'O Messenger of Allah! He is a man from among the poor Muslims. If he asks for a lady's hand in marriage, he does not deserve to be married, and if he intercedes (for someone), his intercession should not be accepted; and if he speaks, he should not be listened to.' Whereupon the Messenger of Allah (peace be upon him) said, 'This man is the better one to fill the earth with his like.'"

"Do not envy one another, do not practice Najash (the prohibited practice of enhancing the price of goods by making a tender for them without any intention of buying) against each other, do not hate or boycott each other, and do not urge buyers to cancel their purchases to sell to them yourselves."

The love of money is an instinct that Allah has created in mankind, and He says,

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

which means, "And you love wealth with much love!" (Al-Fajr, 89: 20)

But Allah has refined this through faith, as Islam clarifies that money is not everything, it is just a means. Because of its danger, Allah explains in the Glorious Qur'ân the lawful sources of money, the ways in which it should be spent, and its precise division between inheritors. This was done in order to save the Islamic community from being dominated by materialism that may attempt to destroy its sublime values and standards of virtue. At such a time, one would not be able to distinguish between a human community and a savage one.

"Nor lies to him."

The fact is that the sin of lying is a very ugly grievous one. That is why Allah says about it in the Glorious Qur'ân,

﴿وَهُوَ عِندَ اللَّهِ عَظِيمٌ﴾

which means, "While with Allah it was very great." (An-Nûr, 24: 15)

Its grievousness is due to the ugliness of its bad effects, grave consequences, and serious dangers.

"He neither oppresses him nor fails him [in times of need]."

The individual in an Islamic community is not supposed only to restrain his hand from violence, his tongue from slander, and his limbs from causing injustice, but he

also has to defend his brothers' honor and blood with all the strength and determination he possess. In this way, all the bricks of the Islamic community will be firmly united and connected to each other, deriving their adherence to the Islamic principles from that which is stated in many of the Qur'ânic verses and the hadith. If one wants to delve deeply into this matter, one should consider carefully the analogy in the following verse,

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنْيَانٌ مَّرْصُوصٌ﴾

which means, "Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (As-Saf, 61: 4)

In addition to this, the Prophet (peace be upon him) said, "The similitude of the believers in regard to mutual love, affection, empathy is that of one body." In such situations a believer proves his selflessness, and thus, his defeat becomes very difficult for his enemies, no matter what kind of evil they do, while he is in complete harmony and unity with the rest of his brothers.

Abu Dâwûd recorded on the authority of Abu Talhah Al-Ansâry and Jâbir bin 'Abdullâh that the Prophet (peace be upon him) said, "No Muslim man will desert another Muslim in a place where his respectability may be violated and his honor aspersed without Allah deserting him in a place where he wishes for His Help; and no (Muslim) man will help a Muslim in a place where his honor may be aspersed and his respectability violated without Allah helping him in a place where he wishes for His help."[10]

"Do not envy one another, do not practice Najash (the prohibited practice of enhancing the price of goods by making a tender for them without any intention of buying)... A Muslim is a brother to a Muslim..."

Brotherhood for the sake of Islam is neither a utopian fancy nor some kind of hypothesis or hollow motto, but it is a reality that was once sensed by enemies and friends, materialized in real life, and achieved miracles. So the researcher into such a united community does not see dispersed individuals, but rather sees them as living tissues, beating veins, flowing arteries, and integrated organs as are found in a single body, whose sentiments, principles, feelings, and aims are one.

Islam has established the bases of such a community, as Allah says,

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا﴾

which means, "And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'ân), and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in the Islamic faith)." (Âl-'Imrân, 3: 103)

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[10] Recorded by Abu Dâwûd.

He also says,

﴿هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿62﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعاً مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ﴾

which means, "And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. And He has united their (i.e. the believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise." (Al-Anfâl, 8: 62-63)

From amongst the special characteristics of the Islamic community is the absence of all such matters that cause dissension. Therefore, it is not affected by storms or shaken by events, for Islam has forbidden whatever causes dissension like wine, gambling, envy, outbidding, proposing marriage to an engaged woman, etc. Our Lord is Ever-Truthful as He says,

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُم مُّنتَهُونَ﴾

which means, "Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and to hinder you from the remembrance of Allah and from As-Salât (the prayer). So, will you not then abstain?" (Al-Mâ'idah, 5: 91)

Islam exhorts us to adhere to whatever causes affinity and prevents grudges such as:

Firstly, spreading the greeting of peace, by saying, "As-sâlâmu 'alaikum wa-rahmatulâhi wa-barakatuh (i.e. may the Peace, Mercy and the Blessing of Allah be upon you)." The Prophet (peace be upon him) said, "By Him in Whose Hands my soul is! You shall not enter Paradise as long as you do not have firm belief and you will not have firm belief as long as you do not love one another. Shall I not direct you to a thing which, if you do it, you will love one another? Spread the greeting of peace amongst you."[11]

Secondly, shaking hands. Al-Hasan (may Allah be pleased with him) said, "Shaking hands increases cordiality."

Thirdly, presenting gifts. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Exchange gifts, for verily a gift removes any hidden grudges or feelings of envy from the chest."

Fourthly, Allah commands Muslims to seek reconciliation between disputing parties. Islam also gives a reconciler the power to bring back the oppressing party to its senses for it to relinquish its oppression. The Exalted says,

[11] Recorded by Muslim.

﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾

which means, "And if two parties or groups among the believers fall to fighting, then make peace between them both." (Al-Hujurât, 49: 9)

And He says,

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ﴾

which means, "There is no good in most of their secret talks save (in) him who orders Sadaqah (voluntary charity in Allah's Cause), or Ma'rûf (Islamic monotheism and all the good and righteous deeds that Allah has ordained), or conciliation between mankind." (An-Nisâ', 4: 114)

Fifthly, Islam prohibits tale bearing, which is considered as the greatest destructive factor in social relations. Asmâ' bint Yazîd (may Allah be pleased with her) narrated that the Prophet (peace be upon him) said, "Shall I not inform you of the most evil people among you?" They said, 'Yes, O Messenger of Allah!' He said, 'Those who go about spreading slander, dividing those who are in good accord, and seeking to corrupt the innocent."[12]

"It is a serious evil for a Muslim to look down upon his Muslim brother."

Whatever are the reasons behind contempt, which the prominent scholar Imam Al-Ghazâly (may Allah be merciful to him) elaborated in detail and some of which were mentioned in the Psychological Lessons, despising and looking down upon people is a very dangerous phenomenon in society. It is the phenomenon of the unjust class system in which a certain community includes a group of the wealthy and elite who are the rulers and the people who are, in some societies, favored because of their partial affiliation. Such people are the only ones who have the right to live in the utmost luxury and prosperity, have the largest salaries, the biggest mansions, and the most luxurious yachts. Their opinions are to be immediately executed and they alone have the right to attend the most superior gatherings, it is as if they were born with a silver spoon in their mouths.

The majority is a greatly oppressed group who live on the bare necessities. They are deprived of all rights, and woe unto them if they ever try to command the right, forbid the wrong, or express their suffering under such an unjust system. According to the elite, they would be interfering in matters that they do not understand, and of which are no concern of theirs as they do not belong to the governing group, because they are just the masses.

By Allah, this class system is what has made the rulers in the Islamic world to be born as rulers, to die as rulers, and to be resurrected as...? It is an evil fruit that our enemies have cultivated within the body of this nation. Through it, the honorable so and so, who is the son of the honorable so and so, it is said, can do whatever he wishes regarding the honor, property, and souls of his followers, things that one

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[12] Recorded by Ahmad and others.

would not even do to his enemy. May such people perish, and may those who assist their masters to run far away beyond seas perish as well.

Moral Lessons:

"All of a Muslim is inviolable to his brother in faith, his blood, his wealth, and his honor."

A true Muslim is the one who tries hard to control his body and its fancies in order not to violate people's honors or cause any harm to them in any way. The Exalted says,

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا﴾

which means, "And those who annoy believing men and women undeservedly bear on themselves the crime of slander and plain sin." (Al-Ahzâb, 33: 58)

One of the most harmful deeds is backbiting. Muslim recorded that Abu Hurairah (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) was asked about backbiting so he said, 'Backbiting means talking about your brother in a manner that he does not like.' It was said to him, 'What if he actually possess (that failing) that I mentioned?' He said, 'If (that failing) you have mentioned is actually found in him, you have backbitten him, and if what you have said is not found in him, you have slandered him.'"

Also, another of the harmful deeds is frightening Muslims, even if it is done in jest. 'Abdur-Rahmân bin Abu Laylâ said, "(Some of) the Companions of Muhammad (may Allah be pleased with him) narrated that they were walking along with the Prophet (peace be upon him). One of the men with them went to sleep, whereupon one of the others dashed over to the rope that he had with him and took it, frightening the sleeping man. Thereupon the Messenger of Allah (peace be upon him) said, 'It is not lawful for a Muslim that he should frighten a Muslim.'"

Additionally, Yahyâ Ar-Râzy said, "Let your brother Muslim gain three things from you. If you can not benefit him, do not harm him; if you can not make him happy, do not make him sad; and if you can not praise him, do not criticize him."

Intellectual Lessons:

Hating for the Sake of Allah does not include hating those who disagree with our opinion, those who follow a different school of jurisprudence from ours, or those who belong to one of the Islamic reform sects. Instead, we should always remember this wise saying, "All of you can be corrected and argued with, except for the owner of this tomb (peace be upon him)."

Whatever his group may be, a person should be sure that no one is protected from committing sins, except those whom Allah chose to be prophets (peace be upon them). A person has to be sure that his role model, imam, or sheikh does not deprive him of his diligence in trying to reach the correct rulings. He will be rewarded even if he does not reach the correct one as long as his intention is good and his way is right. Moreover, by joining a certain movement or a particular school

it does not mean that this sect is the truly Islamic one and all the others are not, so we should not wage war against them. The prominent Imams tried hard to explain this matter to the whole Muslim nation so that it did not have this strange idea:

> When disagreements between people increased concerning the matters of religion, dissention, hate, and anger between them also increased, each one showing that he hated the other for the Sake of Allah.
>
> One might be excused in feeling this hatred, but he could just be following his own ideas and being negligent in searching to understand what he finds hateful. A large amount of hatred results from other people disagreeing with the sheikh or the imam whom one is following, and whom is thought to tell nothing but the truth. This supposition is absolutely wrong. If someone wants to say that the imam or sheikh he follows is always right concerning controversial matters, this supposition could be right or wrong, but the motivation of the individual's inclination toward his imam or sheikh may be mere liking, familiarity, or habit. All this makes his hate for the person disagreeing with him not to be for the Sake of Allah. It is obligatory on a believer to use his own intellect, take the utmost care, and avoid being involved in whatever is dubious to avoid falling into the forbidden kind of hatred.
>
> Here is an unclear matter upon which a true believer should ponder. Many of the Imams may say something plausible through applying Ijtihâd (diligence), and they will be rewarded for it or forgiven if they have made a mistake. But the one who follows them is not like them, and is not able to reach their status. He may just be agreeing with this Ijtihâd because it was his Imam who gave it, and if any other Imam had given it he would never have followed it, supported anyone who follows it, or antagonized anyone who disagrees with it. But he is not doing this supposing that he is supporting it as the truth but because of his imam's rank, but this is not the case as in regard to his Imam who has intended to support the truth even if he makes a mistake in his Ijtihâd.
>
> This follower has impaired his chances of success by what he thinks is the truth as he is like one who has the intention of raising the status of his imam and making his word dominate, because he thinks his imam never errs. This represents a completely wrong concept, which asperses the intention of supporting the truth. One should understand this well because it is very important. Allah guides whomever he wills to a straight path.[13]

Historical Lessons:

"Do not envy one another ..."

Envy is an ancient human ailment that is extraneous to the Islamic nation. Az-Zubair bin Al-'Awwâm (may Allah be pleased with him) narrated that the Prophet (peace

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[13] *Jâmi' Al-'Ilûm wa Al-Hikam fy Sharh Khamsîn Hadith min Jawâmi' Al-Kalim (A Collection of Knowledge and Wisdom: The Explanation of Fifty Hadith)*, p. 311.

be upon him) said, "The ailment of the nations that preceded you has spread among you, envy and hatred."[14]

In the Qur'ân, Allah tells us about the first incident of envy that occurred when Satan envied the father of mankind, Âdam (Adam, peace be upon him), for the care and knowledge that Allah bestowed upon him and by which He distinguished him from all other creatures. So he refused to prostrate before him and declared to a violent war, without clemency, against Âdam and his posterity until the Day of Resurrection. Ya'qûb's (Jacob, peace be upon him) sons' envy of their brother Yûsuf (Joseph, peace be upon him) is also recorded in the Qur'ân. Allah says,

﴿إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿8﴾ اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ﴾

which means, "When they said, 'Truly, Yûsuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are 'Usbah (a strong group). Really, our father is in a plain error.' 'Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favor of your father may be given to you alone.'" (Yûsuf, 12: 8-9)

Also recorded in the Qur'ân is the account of the Jewish sects of Medina who were anticipating the appearance of the new Prophet, so that they could attack the disbelieving Arab tribes. They had high hopes related to his appearance, so they were truly shocked to find that he had emerged from Banu Hashim, one of the Arab tribes, and not from Banu Israel, unlike all of their Prophets. Their envy caused them to disbelieve. Muhammad bin Ishâq reported that Ibn 'Abbâs (may Allah be pleased with him) said, "The Jews used to invoke Allah for their victory over Al-Aws and Al-Khazraj through the coming of the Messenger of Allah (peace be upon him) before his mission. And when Allah sent His Messenger (peace be upon him) from among the Arabs, the Jews disbelieved in him and denied what they used to say about him. Thereupon, Mu'âdh bin Jabal (may Allah be pleased with him) said to them, 'O you Jews! Fear Allah and embrace Islam. You used to pray for your victory over us by the coming of Muhammad (peace be upon him) when we were disbelievers, telling us that he is a Messenger from Allah and describing his character.' Whereupon Sallâm bin Mishkam from Banu An-Nadîr said, 'He did not bring us anything we recognized and he is not the one that we used to mention to you.' In relation to them Allah revealed,

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

which means, "And when there came to them (the Jews), a Book (this Qur'ân) from Allah confirming what is with them [the Tawrâh (Torah) and the Injîl (Gospel)], although aforetime they had invoked Allah (for coming of Muhammad (peace be

[14] Recorded by Ahmad and At-Tirmidhy.

upon him)) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers." (Al-Baqarah, 2: 89)

The following verse is enough in revealing their plotting,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا﴾

which means, "Many of the people of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad (peace be upon him) is Allah's Messenger) has become manifest unto them. But forgive and overlook." (Al-Baqarah, 2: 109)

Economic Lessons:

"Do not practice Najash (the prohibited practice of enhancing the price of goods by making a tender for them without any intention of buying) against each other... and do not urge buyers to cancel their purchases to sell to them yourselves."

Good manners are one of the fundamentals of the Islamic economy, as all financial dealings, e.g. selling, buying, renting, agricultural contracts, etc. are based on sincerity, honesty, and good intentions, not on cheating, slyness, or fraud. These are some of the hadith that verify this. Jâbir bin 'Abdullâh (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "May the Mercy of Allah be on the servant who is lenient whenever he buys, sells, or demands the return of his money."[15] And Abu Hurairah (may Allah be pleased with him) also narrated, "The Messenger of Allah (peace be upon him) passed by a pile of food (corn). He thrust his hand into that (pile) whereupon his fingers became moist. So he asked, 'What is this, O proprietor?' He replied, 'O Messenger of Allah! These were drenched by the rain.' He (the Prophet (peace be upon him)) remarked, 'Why did you not place this (the drenched part of the pile) on top of the other food so that people could see it? The one who deceives us is not one of us (i.e. is not one of my followers).'"[16]

In addition, 'Uqbah bin 'Âmir (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "A Muslim is a brother to another Muslim. And it is unlawful for any Muslim to sell something that has a defect to his brother without showing him the defect."[17]

Moreover, Hakîm bin Hizâm (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or until they part; and if both parties spoke the truth and described the defects and qualities (of the goods),

[15] Recorded by Al-Bukhâry.
[16] Recorded by Muslim.
[17] Recorded by Al-Bukhâry.

then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost."[18] "A false oath may dispose of goods but it surely destroys profit."

Furthermore, Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "The faithful and truthful merchant is with the prophets, the followers, and the martyrs (in the Hereafter)."[19]

A Muslim merchant does not seek immediate financial profit only; instead he puts in front of his mind his profit in the Hereafter. Thus, he tries hard to follow the above hadith, because a loss in terms of the Hereafter cannot be recompensed, unlike a financial one.

Najash or urging buyers to cancel their purchases to sell them (one's own goods) are grave crimes affecting the general economy of the whole nation. They weaken the purchasing power of the individual, increase inflation, and encourage the sale of goods regardless of their quality which is tantamount to advertising, as those who practice Najash attract people's attention to the article that they are outbidding for.

Political Lessons:

"He neither oppresses him nor fails him (in times of need)."

A Muslim ruler is responsible for the Islamic nation and he will be questioned by Allah, the Exalted and Ever-Majestic, about their houses, property, honor, and sanctities. If he lets them down in any of those matters, he will have betrayed the trust given to him, failed in his obligation, and deceived his nation. Caliph 'Umar bin Al-Khattâb (may Allah be pleased with him) gave us the example of shouldering this responsibility when he once said, "If a mule stumbled in Iraq, Allah would ask me about it saying, 'Why did not you pave the road for it, O 'Umar?'"

The violation of a Muslim woman's honor in a Jew's store was the incident that brought upon the Banu Qainuqâ' a siege, exile, and expulsion [from Medina] in punishment for their treachery and betrayal. Ibn Hishâm related from 'Abdullâh bin Ja'far bin Al-Miswar bin Makhramah that Abu 'Awn reported saying, 'One of the Arab women came carrying something that she was selling in the market of Banu Qainuqâ' and sat with a goldsmith in the market. They tried to make her uncover her face but she refused. So the goldsmith took the end of her dress and tied it to her back. When she stood up, she was uncovered, so they all laughed at her. She cried out, whereupon a man from the Muslims jumped on the goldsmith, who was a Jew, and killed him. The Jews gathered together and killed the Muslim, so his family called on the other Muslims for help and they all became furious with the Jews. That was the beginning of the conflict between the Muslims and Banu Qainuqâ' who were the first Jews to breach the covenant with the Messenger of Allah (peace be upon him).'[20]

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[18] Recorded by Al-Bukhâry and Muslim.
[19] Recorded by At-Tirmidhy.
[20] *Sîrat Ibn Hishâm (The History of Ibn Hishâm)*, vol. 2, p. 47

The vigilant care of the Muslim rulers for their religion, subjects, and lands used to terrify their enemies and put them on their guard in regard to the Muslim nation. Once a woman called for the help of Al-Mu'tasim saying, 'O Mu'tasim!' He was shaking and trembling and prepared his army [when he heard about this]. He then sent his famous warning letter to the Roman leader, which all the Arabs should have followed as an example to preserve their honor and glory. The letter started with the words, "From Al-Mu'tasim to the dog of the Romans," and continued until he said to him, "I will come for you with an army the beginning of which is by your borders and end of which is by mine!"

These were the true protectors. As for our dingy present history, we can only talk and moan about the fortunes of Islam in the hands of our rulers. Palestine and many other countries have been calling for help for more than forty years, as has our honorable Jerusalem, our honor, and our blood, and Lebanon and Afghanistan, which have been moaning under oppression and violence!

The voices of warning have become hoarse; the words have lost their meaning and have even petered out. Who will save our sacred places? Who will restore our lands? Who will face those renegades? Who will face this tyranny? Who will stand against those tyrants? Who will help the oppressed Muslim minorities all over the world? Who will return their dignity, safety, and identity?

Whenever America or any of the western countries had a hostage in Lebanon, for example, they risked their weapons, might, and dollars to rescue him. That man to them is like one thousand of us, while a thousand of us are just like one of them. There is no power or strength save with Allah, the Most High, the Most Great!

"Do not envy one another, do not practice Najash (the prohibited practice of enhancing the price of goods by making a tender for them without any intention of buying) against each other ..."

It is not to be considered unfair to hold a ruler partially responsible for the consequences of envy, because envy does not result just from some psychological reasons only, but it also results from the reality and social milieu in which one is living. If all the doors are closed and obstacles are put in front of qualified people, just because they belong to the majority of the people who have no authority or intermediaries, so it is only the lucky rich ones would can enjoy wealth and property without ever fulfilling their obligations; at such a time the poor who have neither money nor faith will envy the wealthy, due to the existence of all the reasons for envy. The Truth [Allah] mentioned this in relating the story of Qârûn (Korah), for He says,

﴿فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ﴾

which means, "So he went forth before his people in his pomp. Those who were desirous of the life of the world, said, 'Ah, would that we had the like of what Qârûn (Korah) has been given? Verily! He is the owner of a great fortune.'" (Al-Qasas, 28: 79)

Were it not for the injustice of the rulers, the corruption of their administration, and them not applying the Commands of Allah, the conditions of the Islamic nation would never have been so aggravated. The ruler is like the beating heart of his nation, and if the heart is righteous, the whole body will be righteous, and if it is corrupted, the whole body will be corrupted. May Allah be merciful toward the one who said, "Your manners and actions determine your ruler."

It was related that Al-Walîd bin 'Abdul-Malik was obsessed with construction and building. Thus, the people of his time used to inquire into ways to make the best buildings and they would compete in them. His brother Sulaimân was obsessed with food and eating, so all the people of his time used to talk about food. As for 'Umar bin 'Abdul-'Azîz, he was one of the most pious and righteous people, so his people were always asking about various acts of worship and reciting the Qur'ân.

Let us examine the care and anxiety of 'Umar bin 'Abdul-'Azîz for the affairs of his nation, which is evident from his wife's description to 'Atâ'. She said, "'Umar (may Allah be merciful to him) dedicated himself to the Muslims and his mind to their matters. Whenever the night came and he had not finished his duties for the day, he used to stay awake until the next day. One night when he had finished his duties, he asked for his lamp which he bought with his own money. He then prayed two Rak'ahs (units of prayer) and squatted, putting his head between his hands, and cried so vehemently that the tears were flowing down his cheeks. He wept so hard until daybreak that his heart could have broken and his soul could have been drawn out. The following day he fasted.

I came near him and said, 'O Emir of the believers! Did you really do what I saw last night?' He said, 'Yes, take care of your affairs and leave me to mine.' I said to him, 'I only hope to learn a lesson from you.' He said, 'I will tell you then. I was thinking and realized that I had been appointed as the ruler over this nation and all of its people. Then I remembered the poor and hungry ones, the lost strangers, the constrained captives, the ones who have little money and many children, and their likes all over the land. I know that Allah will ask me about all of them and His Messenger (peace be upon him) will argue with me concerning them, so I became afraid that Allah will not accept any excuses from me regarding them and that I will not find any excuse in front of the Messenger of Allah (peace be upon him). By Allah, Fâtimah! I pitied myself so much that my eyes shed tears and my heart ached, and the more I think about this matter, the more I become afraid of it. So take a lesson from this if you wish or ignore it.'"

"All of a Muslim is inviolable to his brother in faith, his blood, his wealth, and his honor."

The current situation that the Islamic nation is suffering from is the verification of the verse,



which means, "Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (from committing sins and being ungrateful and disobedient to Allah)." (Ar-Ra'd, 13: 11)

By Allah, were it not for the tyrants who ruled this nation during the difficult times of bloodshed and desecration of the souls of its children, Israel would never have dared to violate the sanctities of the Muslims or shed their blood, regardless of any considerations. Muslim blood was also shed profusely during the reign of Al-Hajjâj before the Tatars ever dared to do it themselves.

Straits, like the Straits of Bosporus, have witnessed several instances of oppression and tyranny when a man could be taken out of his bed while asleep, fettered with iron, and thrown into the sea. Then the next morning the governor would send his condolences and regards to the family of the deceased who would pray for him and thank him greatly.

In the first half of this century, i.e. the twentieth century, the Arab nation passed through its most difficult times, during which callers to Islam suffered the worst methods of torture and mutilation that can ever be described.

Where is the sanctity of blood and honor? O you unjust people! Do you kill a man for saying Allah is my God?

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿8﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

This means, "They had nothing against them, except that they believed in Allah, the All-Mighty, Worthy of all Praise! to Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything." (Al-Burûj, 85: 8-9)

Should they wait and ask for permission as Pharaoh wanted from his people before?

﴿قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ﴾

This means, "[Fir'awn (Pharaoh)] said, "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know." (Ash-Shu'arâ', 26: 49)

It would have been better for you to follow the example of your Prophet (peace be upon him):

- Ibn Mas'ûd (may Allah be pleased with him) narrated, "It is as if I am looking at the Messenger of Allah (peace be upon him) relating that one of the prophets was beaten by his people who caused him to bleed, and he was wiping the blood away from his face saying, "O Allah! Forgive my people, for they do not know.'"[21]

[21] Recorded by Al-Bukhâry and Muslim.

- In addition, Anas (may Allah be pleased with him) narrated, "(Once) I was walking with the Messenger of Allah (peace be upon him) and he was wearing a Najrani garment with a thick border. A Bedouin met him, and pulled him by the garment so violently that when I looked at the neck of the Messenger of Allah (peace be upon him), I saw marks from the borders of the garment because of this violent pull. He (the Bedouin) then said, 'Muhammad, issue a command that I should be given out of the wealth of Allah that is at your disposal.' Whereupon, the Messenger of Allah (peace be upon him) turned toward him, smiled, and ordered that he be given something."[22]

Did the Prophet (peace be upon him) regard the Bedouin's blood as lawful for his rudeness? Was he so angered that he gathered an army, threatened to burn everything, and destroy the land and people? No, God forbid!

O you rulers! Whatever are your responsibilities, you bear a great trust; so fear Allah in your trust, your nation, and firstly in yourself.

"All of a Muslim is inviolable to his brother in faith, his blood, his wealth, and his honor."

There are some systems that adopt different ways of torture, for example, violating people's honor, as means of interrogation. A man's wife or daughter may be brought and raped in front of everyone while he is bound in fetters! There were truly very mean ways and vile weapons that were used by the French occupiers and their aids in my country to torture the families of some fighters in the Cause of Allah when they failed to catch them.

O my people! We have only been humiliated like this after we have humiliated ourselves, destroyed our homes, and violated our honor by our own hands. A more beneficial statement is there than the saying of the Most Truthful, Allah, the Lord of the worlds, Who says,

﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ﴾

which means, "Verily, Fir'awn (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. the Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidûn (those who commit great sins and crimes, oppressors, tyrants, etc.)." (Al-Qasas, 28: 4)

"All of a Muslim is inviolable to his brother in faith...his wealth..."

We are not going to mention here instances of confiscation or attack and we do not want to count the usurped lands or the destroyed houses within the Islamic world that were carried out based on flimsy excuses and false philosophies that destroyed

[22] Recorded by Al-Bukhâry and Muslim.

economies and oppressed people. We also do not want to compare what Israel did to us with what we have done to ourselves. We just want to draw the attention of the rulers, the emirs, their followers, and retinues to the justice of Islam that is represented through the successors of the Messenger of Allah (may Allah be pleased with them).

'Umar (bin Al-Khattâb) once ordered a mosque to be torn down that had been built on land that belonged to a Jewess and to return the land to its owner. His successor 'Umar bin 'Abdul-'Azîz received once a letter from Egypt from a woman called Fartûnah As-Sawdâ', a freed slave woman of Dhu Asbah. She mentioned in it that she had a low wall over which her property was being broken into and her chickens were being stolen. So he wrote back to her and said:

> In the Name of Allah, the most Beneficent, the most Merciful. From the servant of Allah, 'Umar the Emir of the believers to Fartûnah As-Sawdâ' the freed slave woman of Dhu Asbah, I received your letter and read what you had mentioned about your low wall, how thieves break into your property over it, and how your chickens are being stolen. I wrote a letter to Ayyûb bin Sharhabîl (who was his governor in Egypt) ordering him to build your wall up in order to keep you safe from what you are afraid of, if Allah wills.

And he wrote to Ayyûb bin Sharhabîl saying:

> From the servant of Allah, 'Umar the Emir of the believers, to Ibn Sharhabîl. To continue: Fartûnah the freed slave woman of Dhu Asbah wrote to me mentioning that her wall was low and that her chickens are being stolen because of it, so she is asking for its fortification. So, when you receive this letter, ride over to the wall yourself and fortify it for her.

When the letter reached Ayyûb, he rode to Al-Hîrah and when he arrived there he asked about Fartûnah until he found her. She was a poor black woman. He informed her of what the Emir of the believers had written about her and fortified the wall for her.

After relating this story, there is no harm in mentioning, without any comment, this grievance that was received by Ibn 'Abdul-'Azîz against his governor in Mecca, 'Urwah bin 'Iyâd bin 'Ady. 'Umar (may Allah be pleased with him) set out from Mecca and 'Urwah went with him to bid him farewell. They stopped at a place called Marr. A man came to them and said, "May Allah guide the Emir of the believers, I have been oppressed, but I can not speak." 'Umar said, "Woe unto you! Has someone made you take an oath? If you are truthful you should speak." The man said, "May Allah guide the Emir of the believers. This man (pointing to 'Urwah) tried to bargain with me to buy something from me for six thousand Dirhams, but I refused to sell it. So he instigated an adversary of mine, arrested me, and did not let me go until I sold him what he wanted for three thousand Dirhams. He also made me swear to divorce if I ever took legal action against him." 'Umar looked at 'Urwah, put a cane between his eyes on the place that he prostrated on in prayer and said, "This has deceived me (i.e. the mark on his forehead that could be taken as a sign of his piety)." Then he said to the man, "Go, I will give you back your money and your oath is nullified."

Lessons for Da'wah (the Call to Islam)

1. "Do not envy one another."

   One of the most dangerous pitfalls that leads a caller to destruction is pernicious jealousy:

   > From the reasons that cause a caller to fail in the way of his call is the pernicious jealousy of others, especially from the elite superior successful ones and those who enjoy a capacity that others do not.
   >
   > Groups include people of diverse levels of personal, physiological, psychological, and intellectual qualifications, they also have different cultures and intelligence, and different writing and oratory skills. This is what makes people vary in their performance, influence, reaction, and in everything. This is a normal and obvious matter.
   >
   > But because of envy, sometimes those who make the rules refuse to observe them, and they seek to develop their positions by whatever means, and exert themselves to no avail. Some of them may suffer physiological traumas that isolate them from others or motivate them to take revenge on those whom they think to be the cause behind their failure. At such time, the utmost danger can occur when a person transgresses beyond all limits and dispenses with all standards, values, and morals to harm his brother, who has become an enemy. His soul will never rest before taking revenge from him.[23]

   Envy between scholars is not a new matter. Every blessed person is envied and knowledge is the greatest blessing. It is not strange for an ignorant person to hate a knowledgeable one, but when a scholar envies another scholar, this is the greatest calamity. To me, this is due to the existence of personal and psychological expectations. Ar-Râghib Al-Asfahâny reported in his book *Muhâdarât Al-Udabâ (Lectures of the Men of Letters)* this statement, "The ruin of scholars is their envy."

   In this concern, Ibn 'Abbâs (may Allah be pleased with him) said, "Do not believe the sayings of the scholars about each other, as they feel jealous of one another, and jealousy is a kind of envy, if it is not envy itself."

2. "Do not hate or boycott each other..."

   One of the educational methods with which Islam came was the boycott of sins, sinners, and innovators in matters of religion, as a way of punishment and discipline for them, deterrence to others, and protection for those who have weak faith against imitating or following them. The Exalted says,

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[23] Fathi Yakan, *Al-Mutasaqitûn 'Alâ Tarîqud-Da'wah: Kaifa wa-Limâdhâ? (Callers on the Wrong Path: How and Why?)*, p. 101-102.

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾

which means, "And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking them, stay away from them until they turn to another topic." (Al-An'âm, 6: 68)

He also says,

﴿فَأَعْرِضْ عَن مَّن تَوَلَّى عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا﴾

which means, "Therefore withdraw (O Muhammad) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world." (An-Najm, 53: 29)

And He says,

﴿فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا﴾

which means, "So turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their inner selves." (An-Nisâ', 4: 63)

And He says,

﴿وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾

which means, "And be patient (O Muhammad) with what they say, and keep away from them in a good way." (Al-Muzzamil, 73: 10)

3. "Do not envy one another... O worshippers of Allah! Be brothers."

   O people of the call to Islam! Your letters and writings about true Islamic brotherhood and the explaining of its effects and merits represent a sublime work for which you deserve all praise. But do not you agree with me that such a matter needs to start with the priorities? Did you not see that the Messenger of Allah (peace be upon him) firstly forbade the causes of the breaking of relationships before ordering the establishment of brotherhood?

   Will you try to meet this goal and remove any traces of factionalism, causes of difference, and reasons for antipathy? Can Muslims look deeply into brotherhood? It was not just a mere fancy, but it was a tangible reality, verified by enemies before friends between Al-Aws and Al-Khazraj and between the Muhâjrîn (Emigrants) and the Anṣâr (Supporters). I wonder if this brotherhood came from nothing and if it became a reality for no reason? Or was it the result of long and hard effort?

Hadith in Practice

1. Many times has Najash (i.e. the prohibited practice of enhancing the price of goods by making a tender for them without any intention of buying) by wealthy people cause the creation of an economic blockade around small merchants and craftsmen, choking them and leading to their bankruptcy.

2. All the economic, social, and political philosophies and theories that were tried during this century all over the Arab world failed to establish true brotherhood and social solidarity. If one contemplates the history of this nation, he will find severe disputes and fights between people of the same nation, same tribe, and same party.

3. Islamic brotherhood is maltreated. While Allah says,



which means, "The believers are nothing else than brothers (in Islamic religion)." (Al-Hujurât, 49: 10)

And the Messenger of Allah (peace be upon him) said, "A Muslim is a brother to a Muslim."

Just the mentioning of these words, 'Islamic brotherhood' has become among the matters that are internationally prohibited. One really wonders at the saying of ambassador of the Zionist gang in Paris in 1988 when he was commenting on the blessed Islamic Intifada led by the Palestinians. He said, "The basic motivator of this Intifada is the Muslim Brotherhood. Not only do they represent a threat for us, but they are also a threat to many of the governments of the Arab world." So the ambassador called on those governments to support Israel in chasing out those brothers who represent, as he said, "the common enemy."

HADITH THIRTY-SIX

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Whoever alleviates the distress of a believer in this world, Allah will alleviate his distress on the Day of Resurrection, and whoever makes things easy for an insolvent, Allah will make things easy for him in this world and in the Hereafter, and whoever conceals (the faults of) a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah will aid a servant as long as the servant aids his (Muslim) brother, and whoever treads a path in search of knowledge, Allah will make the path to Paradise easy for him due to this. No group of people assembles in one of the houses of Allah (a mosque), recites the Book of Allah (Qur'ân), and studies it among themselves, but tranquility will descend upon them, mercy will cover them, the angels will surround them, and Allah will mention them to those who are with Him. And whoever was slowed down by his (committing bad deeds or falling short in doing good) deeds, his (high) lineage will not hasten him."

Lessons Deduced

Creedal Lessons:

1. "His distress on the Day of Resurrection..."

   It is taken for granted that the grieves of the Day of Resurrection are more crucial and severe than the worldly ones. There are many Qur'ânic verses that illustrate the formidable terrors of that Day, which are so inconceivable that babies will become gray-haired, nursing mothers will forget their nurslings, and pregnant women will miscarry their unborn children through terror and fright.

   Al-Hasan said, "A nursing mother will overlook her nursling before weaning and the pregnant women will miscarry prematurely."

   The horrors of the Day of Resurrection, which are mentioned in some Qur'ânic verses below, are mind distracting and baffling. Allah, the Exalted and Ever-Majestic says,

   ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿1﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُم بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

   which means, "O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." (Al-Hajj, 22: 1-2)

   And He says,

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿1﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿2﴾ وَقَالَ الْإِنسَانُ مَا لَهَا ﴿3﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿4﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿5﴾ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ﴾

which means, "When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens, and man will say, 'What is the matter with it?' That Day it will declare its information (about all that happened over it of good or evil). Because your Lord has inspired it. That Day mankind will proceed in scattered groups that they may be shown their deeds." (Az-Zalzalah, 99: 1-6)

And He says,

﴿وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿14﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ﴾

which means, "And the earth and the mountains shall be removed from their places, and crushed with a single crushing, Then on that Day shall the (Great) Event befall..." (Al-Hâqqah, 69: 14-15)

He also says,

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿4﴾ وَبُسَّتِ الْجِبَالُ بَسًّا ﴿5﴾ فَكَانَتْ هَبَاءً مُّنبَثًّا﴾

which means, "When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust. So that they will become floating dust particles." (Al-Wâqi'ah, 56: 4-6)

This is a fundamental Islamic belief and one who denies it is considered to be an unbeliever, based on these many Qur'ânic verses.

There are some authentic hadith that illustrate an important aspect of the grief of the Day of Resurrection, such as one narrated by 'Â'ishah (may Allah be pleased with her). She narrated that the Prophet (peace be upon him) said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Messenger of Allah! Will the men and the women look at each other?" He said, "The situation will be too difficult for them to pay any attention to that."[111] Or the hadith narrated by Abu Hurairah (may Allah be pleased with him). He narrated that the Prophet (peace be upon him) said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up until it reaches their ears."[112] Ibn Mas'ûd said, "The whole earth will be Hellfire on the Day of Resurrection; beyond it, Paradise will be seen with its cups and mature maidens. A man will sweat until

[111] Recorded by Al-Bukhâry and Muslim.

[112] Recorded by Al-Bukhâry.

his sweat sinks a depth equal to his stature in the earth, then such sweat rises upwards until it reaches his nose and the judged parts." He was asked, "Why so? O Abu 'Abdur-Rahmân!" He replied, "From what people will see will be done to them."

2. "Allah will aid a servant as long as the servant aids his (Muslim) brother..."

   This means the Help of Allah that He bestows upon His servants, which is included in His Guidance and Aid to His servants, depends upon mutual cooperation among themselves and their attempts to help one another.

   Accordingly, man's happiness or misery, righteousness, or deviation are not predestined or imposed on him, but his will and his choices are the main causes in determining his destiny. Allah says,

   ﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿8﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿9﴾ وَقَدْ خَابَ مَن دَسَّاهَا﴾

   which means, "Then He showed him what is wrong for him and what is right for him; Indeed he succeeds who purifies his own self (i.e. obeys and performs all that Allah ordered, by following the true faith of Islamic monotheism and by doing righteous good deeds). And indeed he fails who corrupts his own self (i.e. disobeys what Allah has ordered by rejecting the true faith of Islamic monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds)." (Ash-Shams, 91: 8-10)

   Righteousness is not something that we can give to whoever we like as a favor or a donation. Allah says,

   ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

   which means, "Verily! You (O Muhammad) guide not whom you like, but Allah guides whom He wills." (Al-Qasas, 28: 56)

   As cultivation not only depends on sowing or planting, but also on the type and cultivability of the soil, farmers should not become discouraged or frustrated. Likewise, the harsh hearts, deaf ears, and blind eyes of some people should not silence the scholars or frustrate the preachers to give up the call to the Cause of Allah. The Qur'ân gives us the example of Nûh (Noah, peace be upon him). Allah says,

   ﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿5﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿6﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿7﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿8﴾ ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا﴾

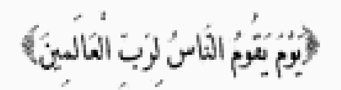
   which means, "He said, 'O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic monotheism), But all my calling added nothing but to (their) flight (from the truth). And verily!

Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. Then verily, I called to them openly (aloud); Then verily, I proclaimed to them in public, and I have appealed to them in private.'" (Nûh, 71: 5-9)

Those idle and disobedient Muslims who argue that their state is predestined are of course wrong, because guidance is obtainable voluntarily and its ways are easily shown when it is sought. So whoever seeks guidance, let him seek to help his Muslim brother.

3. There are many names for The Hour, among which are the Day of Resurrection and the Hereafter that are mentioned in this hadith.

   The name Al-Qiyâmah (Day of Resurrection) denotes that all mankind will be resurrected and stand before Allah. Allah says,

   which means, "The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinn, and all that exists)?" (Al-Mutaffifin, 83: 6)

   The name Al-Qâri'ah (the Striking Hour) denotes that the hearts and ears will be stricken by its horrors. The name Al-Hâqqah (the Reality) means that it is truly due to take place. The names Al-Khâfidah (Day of Lowering) and Ar-Râfi'ah (Day of Exaltation) mean that good deeds will exalt the position of mankind on that day, while bad deeds will lower him. The name At-Tâmmah (Day of Recompense) means that it is inevitable. The name As-Sâkhkhah (The second blowing of the Trumpet on the Day of Resurrection) means it will deafen the ears. The name Az-Zalzalah (Day of the Final Earthquake) denotes the earthquake. The name Al-Yawm Al-Maw'ûd (the Promised Day) means that Allah promised some people with Paradise and others with Hellfire. The name Yawmul-'Ard (Day of Bringing Forward) means that all the deeds of mankind will be brought before Allah. There are also many other names in the Book of Allah (Qur'ân).

4. "Whoever alleviates the distress of a believer in this world, Allah will alleviate his distress in the Day of Resurrection."

   In this statement, the good news is given to those who facilitate matters for people in this world as they will have a good end and will die as Muslims, which is every Muslim's desire. But the disbeliever will not be granted mercy in the Hereafter. Amongst the manifestations of His Mercy, Allah will alleviate the distress in the Hour, when neither wealth nor children will avail anyone except the one who brings a clean (believing) heart to Allah.

5. "Allah will mention them to those who are with Him..."

   This means that Allah praises these people in the higher group to His Favorite Angels and boasts about them. The lexical meaning does not denote that Allah has a specific space, as Allah is highly Exalted above being limited to a specific

space or time because He is Peerless in all respects, which is one of His Attributes.

This means that He has absolutely no equal in His Entity, Attributes, and Acts. Allah says,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

which means, "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (Ash-Shûrâ, 42: 11)

This verse begins with exalting Allah and ends with a confirmation. Its beginning refutes the Mujassimah (those who conceive Allah as material) and those similar to them and its end refutes Al-Mu'attilah (those who claim that the Attributes of Allah are not effective).[113] If He were like any thing else, He would have a place, size, direction, that could be measured and He would be limited to a specific space, time, size, and desires.[114] But the phrase, "Those who are with Him" is a means of honoring them.

6. "Allah will alleviate his distress in the Day of Resurrection," "Allah will make things easy for him in this world and in the Hereafter," and "Allah will conceal his faults in this world and in the Hereafter."

   Reliance upon Allah Alone to dispel grieves, conceal sins, and facilitate worldly affairs is the core of the Islamic creed. Allah says,

   ﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿78﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿79﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿80﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿81﴾ وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ﴾

   which means, "...Who has created me, and it is He Who guides me; And it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; And Who will cause me to die, and then will bring me to life (again); And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection)..." (Ash-Shu'arâ', 26: 78-82)

   Whoever doubts this or resorts to anyone other than Allah, be it a messenger, an angel, a tree, or a stone and worships it, then he has associated others in worship with Allah, which can neither profit nor hurt him. Allah says,

   ﴿يَدْعُو مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنفَعُهُ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾

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[113] *Al-Mayyârah Al-Kubrâ (Greater Mayyârah: Maliky Jurisprudence).*

[114] *Al-Mayyârah As-Sughrâ (Smaller Mayyârah: Maliky Jurisprudence).*

which means, "He calls besides Allah unto that which hurts him not, nor profits him. That is a straying far away." (Al-Hajj, 22: 12)

Lessons on Asceticism:

1. Endeavoring to satisfy the needs of Muslims, helping them in their hardships, and facilitating their affairs are reasons for supplications to be answered by Allah. Imam Ahmad recorded, "Whoever wants to have his supplication answered and his grief dispelled should remove the hardship from an insolvent."

2. Supplications are the permanent opening and breathing space for the pious with which they rise above this lowly world to resort to Allah, the Omnipotent. Allah says,

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿2﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

which means, "And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, He will suffice him." (At-Talâq, 65: 2-3)

It is narrated from 'Aly (may Allah be pleased with him) that a Mukâtab (a slave who has a contract of manumission) came to him and said, "I have fallen short in the money to emancipate myself, please help me." 'Aly said, "Shall I teach you some words that the Messenger of Allah (peace be upon him) taught me (that if you use in supplication), Allah would help you pay any debt that you owe, even it is as heavy as Mount Thubair. Say, 'Allâhumma ikfiny bihalâlika 'an harâmik, waghninî bifadlika 'amman siwâk (O Allah! Suffice me only with the lawful to dispense with the unlawful and let Your Grace make me in no need of anything other than You).'"[115]

Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated, "One day the Messenger of Allah (peace be upon him) entered the mosque and found a man from the Ansâr (supporters) called Abu Umâmah sitting there. He (peace be upon him) said, 'O Abu Umâmah! Why do I see you sitting in the mosque when it is not a time for prayer?' He said, 'Because I have some troubles and debts, O Messenger of Allah!' The Messenger of Allah (peace be upon him) said, 'Shall I teach you some words that if you say them, Allah may drive away your troubles and settle your debts?' He said, 'Yes, O Messenger of Allah!' He said, 'Say in the mornings and evenings, "Allâhumma inny a'udhu bika minal-hammi wal-hazan, wa a'udhu bika minal-'ajzu wal-kasal, wa 'udhu bika minal-bukhli wal-jubn, wa a'udhu bika min ghalabatud-dain wa qahrir-rijâl (O Allah! I seek refuge with You from troubles and grieves. And I seek refuge with You from incapacity and idleness. And I seek refuge with You from miserliness and

[115] Recorded by At-Tirmidhy.

cowardliness. And I seek refuge with You from incurring debt and the oppression of men).'' He said, 'I said that and Allah, Glorified and Exalted be He, removed my troubles and settled my debt.'"[116]

Ibn Mas'ûd (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Whoever was afflicted with troubles and sorrow and says, 'Allâhumma inny 'abduk, wa ibn 'abdik, wa ibn amatik, nâsiyaty biyadik, mâdin fiyya hukmuk, 'Adlun fiyya qadâ'uk, as'aluka bikul ism huwa lak, sammaita bihi nafsak, aw anzaltahu fy kitâbik, aw 'allamtahu ahadan min khalqik, aw ista'tharta bihi fy 'ilmil-ghaibi 'indik, an taj'ala al-qur'âna rabî'a qalby, wa nûra sadry, wa jalâ' huzny, wa dhahâba hammy (O Allah! I am Your Servant, the son of Your Servant, the son of Your Maid. You have control over me. Your Judgment is executed on me. Your Decree on me is just. I ask You with Each Name of Yours by which You have called Yourself, revealed in Your Book, taught to any of Your servants, or kept as a secret in the knowledge of the unseen with You, to make the Qur'ân the spring (delight) of my heart, the light of my chest, the eliminator of my sorrow, the remover of my worries),' Allah, the Exalted and Ever-Majestic, will remove his worries and will change his sorrow into happiness." It was said, "O Messenger of Allah! (Do) we have to learn these words?" He said, "Yes, whoever hears them must learn them."[117]

3. Allah sends down tranquility on gatherings for Dhikr (remembering Allah) and meetings for reciting the Qur'ân. Al-Barrâ' bin 'Âzib (may Allah be pleased with him) narrated, "A man was reciting Sûrah (chapter) Al-Kahf while there was a horse beside him. A cloud shaded him and came nearer to him and his horse became frightened. In the morning, he came to the Prophet (peace be upon him) and narrated what had happened to him. He said, 'That is tranquility that descends because of the Qur'ân.'"[118]

Ibn Al-Mubârak reported on the authority of Yahyâ bin Ayyûb from 'Ubaidullâh bin Zahr from Sa'd bin Mas'ûd that the Messenger of Allah (peace be upon him) was in a gathering. He looked up at the sky then looked down then looked up. He was asked about this and said, "Those people (meaning of the gathering) were remembering Allah, the Exalted, so tranquility descended upon them carried by the angels like a dome. When it came nearer, a man among them spoke improperly, so it was lifted up." It is recorded in Al-Bukhâry and Muslim that Abu Sa'îd (may Allah be pleased with him) narrated, "While Usaid Ibn Hudair was reciting the Qur'ân one night in his fold (where he dries his dates),

[116] Recorded by Abu Dâwûd.

[117] Recorded by Ahmad.

[118] Recorded by Al-Bukhâry and Muslim.

his horse became startled. He recited and it was startled again. He resumed the recitation and it was startled again. Usaid said, 'I feared it might trample on Yahyâ (his son), so I stood up and went to it. Suddenly I saw something like a canopy covering my head and in it were some things like lamps, but they went up so far that I could see them no more.' He went to the Prophet (peace be upon him) the next morning and told him about it. The Prophet (peace be upon him) said. 'Those were the angels listening to your recitation. If you continued your recitation until the morning, they would have remained visible to the people and not concealed.'"

4. Islamic law does not discriminate between people. Supplications do not have undecipherable talismans or mysteries that are known only to some heretical sects. A man once said to Abu Umâmah, "In my dream, it looked as if the angels were sending their blessings on you whenever went out or came in or stood up or sat down." Abu Umâmah said, "If you would like it, the angels could send their blessings on you." Then he recited,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿41﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿42﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ﴾

which means, "O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon (the early morning (Fajr) and 'Asr prayers). He it is Who sends His Blessings on you, and His Angels too (ask Allah to bless and forgive you)," (Al-Ahzâb, 33: 41-43)

Allah provides for his Just Retribution by saying,

﴿فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى﴾

which means, "So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female." (Âl-'Imrân, 3: 195)

And He says,

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾

which means, "We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner." (Al-Kahf, 18: 3)

Juristic Lessons:

1. "And whoever makes things easy for an insolvent, Allah will make things easy for him in this world and in the Hereafter."

   There are many ways to relieve the financially insolvent and needy, such as postponing the due date of a payment, remitting a debt, giving him charity, or a

monetary gift. All of these ways were recommended in different places [in the Qur'ân]:

Allah obligated deferring the due time for payment for an insolvent. Allah says,

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

which means, "And if a debtor is in a hard time (has no money), then grant him time until it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know." (Al-Baqarah, 2: 280)

Many hadith were narrated from the Prophet (peace be upon him) indicating the same thing.

Muhammad bin Ka'b al-Quradhy reported that Abu Qatâdah had a monetary claim on a man. When Abu Qatâdah called on him to collect his payment, the man used to hide from him. One day he went and a little boy came out to him. He asked the boy about the man and the boy said, "Yes, he is in the house eating Khazîrah (porridge or broth)." Abu Qatâdah called out loud to the man saying, "O so and so! Come out, for I have been informed of your presence." He came out to him and Abu Qatâdah asked him, "Why do you always hide from me?" The man said, "I am insolvent and have nothing (to pay you back)." He said, "By Allah! Are you insolvent?" He replied, "Yes." Abu Qatâdah wept and said, "I heard the Messenger of Allah (peace be upon him) saying, 'Whoever alleviates or (the narrator doubted) releases his debtor (from a debt that is owed) will be shaded by the Throne on the Day of Resurrection.'"[119]

Hudhaifah bin Al-Yamân (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "On the Day of Resurrection, Allah will bring one of his servants and will ask him, 'What did you do (of acts of worship) for Me in the worldly life?' That servant will say, 'O my Lord! I did not do even an atom's weight for You in the worldly life for Your Sake.' He will say it three times. Then he says, 'O my Lord! You bestowed upon me a lot of money and I was a dealer. I used to alleviate the insolvent (release him from a debt), make things easy for the insolvents, or postpone the due time of their payment.' Then Allah, the Exalted and Ever Majestic, says, 'I am the One most entitled to facilitation; enter Paradise!'"[120]

Ibn 'Abbâs (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) went out to the mosque pointing his hand ('Abdur-Rahmân pointed his hand to the ground) saying, 'Whoever postpones or waives the debt of an insolvent, Allah will save him from the heat of Hellfire. Verily,

[119] Recorded by Ahmad and Muslim.

[120] Recorded by Al-Bukhâry, Muslim, and Ibn Mâjah.

the deeds leading to Paradise are so difficult and far away. He said it three times. Verily, the deeds leading to Hellfire are so easy and near. The happy one is he who is away from temptation. There is no swallow dearer to Allah than the swallowing of anger suppressed by a servant. Whenever a servant suppresses it for the Sake of Allah, Allah will fill his heart with faith.'"[121]

Among the ways of alleviating the concerns of people and making things easy for them are to give them gifts and charity. The Sunnah is full of many hadith that encourage the giving of charity and whoever wants to know more about them can refer back to them.

2. "No group of people assembles in one of the houses of Allah (a mosque)...Allah will aid a servant as long as the servant aids his (Muslim) brother..."

   The Muslim jurists differed regarding the good deeds done by the Mu'takif (one secluded in a mosque for worship) with two opinions:

   a. The first opinion of Ibnul-Qâsim which says that the Mu'takif should confine his worship to offering prayers, Dhikr (remembering Allah), and reciting Qur'ân, but no other acts of worship.

   b. The second opinion of Ibn Wahb says that the Mu'takif may do any of the good deeds that are related to the Hereafter. Accordingly, he may witness funerals, visit the sick, and study.

      I am inclined to Ibn Wahb's opinion as Imam Mâlik permitted the Mu'takif to transact sales and purchases, as Ibn Rushd, the grandson, recorded from him, "Mâlik regarded it permissible for him to buy, sell, and make a contract of marriage, although other jurists disagreed with him."[122] So the Mu'takif is allowed to perform any good deeds, such as helping people, reconciling between them, visiting the sick, etc.

      My preference of the second opinion is supported by what is related by At-Tabarâny in *Al-Awsat (The Medium Lexicon of Hadith Narrators and their Narrations)* and Al-Baihaqy in the same words. Al-Hâkim reported that Ibn 'Abbâs was practicing I'tikâf (seclusion in the mosque for worship) in the mosque of the Messenger of Allah (peace be upon him) then a man came in, greeted him, and sat down. Ibn 'Abbâs said, "O so and so! (Why do) I see you sad and gloomy?" The man replied, "Yes, O cousin of the Messenger of Allah! There is a friend with whom I would like to restore and strengthen our friendship again, but by Allah, I can not!" Ibn 'Abbâs said, "Should I talk to him for you?" The man replied, "As you wish." Then Ibn 'Abbâs put his shoes on and went out of the

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[121] Recorded by Ahmad.

[122] *Bidâyah Al-Mujtahid (Outset of the Diligent Jurist)*, vol. 1, p. 232.

mosque. The man said to him, "Did you forget what you were doing (practicing I'tikâf)?" Ibn 'Abbâs said, while weeping remembering the death of the Prophet (peace be upon him), "No, but I heard the dweller of this grave (the Prophet, peace be upon him) saying, 'Whoever endeavors to satisfy the need of another Muslim and succeeds in doing so, it is better for him than practicing I'tikâf for ten years. And whosever practices I'tikâf for one day for the Sake of Allah, the Exalted, Allah will keep him far from the Hellfire for a distance equivalent to three times the distance between the East and the West.'"

It was recorded by Al-Bukhâry and Muslim that Safiyyah bint Huyay used to visit the Prophet (peace be upon him) while he was practicing I'tikâf in the mosque. One time, she stayed with him for an hour then got up to go home at night. The Prophet (peace be upon him) accompanied her until she reached her home, which was located in the house of Usâmah bin Zaid in the outskirt of Medina. On their way, two men from the Ansâr (Supporters) saw them. Upon that, they hurried (in another narration 'they hid hurriedly') out of politeness and courtesy due to the fact that the wife of the Prophet was with him (peace be upon him). The Prophet (peace be upon him) said to them, "Wait (don't hurry), this is Safiyyah bint Huyay (my wife)." They said, "Glorified be Allah! O Messenger of Allah! (How could we be suspicious of you)?" The Prophet (peace be upon him) said, "Satan circulates in the human mind as blood circulates in it, and I was afraid that Satan might have thrown something or (the narrator doubted whether he said, 'an evil thought') into your hearts."[123]

Al-Hasan Al-Basry understood this idea when he sent some of his companions to fulfill someone's needs; he ordered them saying, "Ask for Thâbit Al-Bannâny and take him along with you!" They came to Thâbit and he gave them the excuse that he was in a state of I'tikâf. They returned to Al-Hasan and told him about this, so he said, "Tell him, 'O A'mash! Do you not know that fulfilling the need of a Muslim brother is better than performing Hajj time after time!'" They returned to Thâbit and told him, so he left his I'tikaf and went along with them.

3. "No group of people assembles in one of the houses of Allah (a mosque), recites the Book of Allah (Qur'ân), and studies it among themselves":

Firstly: The virtue of the Qur'ân:

There are many hadith that show the virtue of the Qur'ân, learning it, and reciting it. Many others warn against never reciting it and forgetting it. 'Uthmân bin 'Affân (may Allah be pleased with him) narrated that the Prophet (peace be

[123] Recorded by Al-Bukhâry and Muslim.

upon him) said, "The best among you is the one who learns and teaches the Qur'ân."[124]

'Abdullâh bin Mas'ûd (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Whoever reads one letter of the book of Allah (Qur'ân) will be rewarded with one good deed and that good deed will increase tenfold. I am not saying that 'Alif Lâm Mîm (These letters are one of the miracles of the Qur'ân and none but Allah (Alone) knows their meanings)' are considered (or rewarded as) one letter but 'Alif' is a letter, 'Lâm' is a letter, and 'Mîm' is a letter.'"[125]

Abu Mûsâ Al-Ash'ary (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'The similitude of a believer who recites the Qur'ân is that of a lemon that smells good and tastes good. And the similitude of a believer who does not recite the Qur'ân is that of a date that has no smell but tastes good. And the similitude of a hypocrite who recites the Qur'ân is that of basil that smells good but tastes bitter. And the similitude of a hypocrite who does not recite the Qur'ân is that of a colocynth plant that has no smell and is bitter in taste.'"[126]

'Abdullâh bin 'Amr bin Al-'Âs (may Allah be pleased with them) narrated, "The Messenger of Allah (peace be upon him) said, '(On the Day of Resurrection) The reciter of the Qur'ân will be addressed, "Read, proceed, and recite the way you recited in the worldly life, for your final standing will be at the last verse you recite (as high as the number of verses he recites)."'"[127]

'Abdullâh bin 'Amr (may Allah be pleased with them) narrated that the Messenger of Allah (peace be upon him) said, "Whoever recites the Qur'ân is considered to obtain prophethood except that he is not receiving revelation. The reciter of the Qur'ân should not be sad like others who are sad and he should not be ignorant like others who are ignorant while the Words of Allah are in his heart."[128]

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[124] Recorded by Al-Bukhâry and Muslim.

[125] Recorded by At-Tirmidhy.

[126] Recorded by Al-Bukhâry, Muslim, An-Nasâ'y, and Ibn Mâjah.

[127] Recorded by At-Tirmidhy.

[128] Recorded by Al-Hâkim.

Regarding the warning against forgetting the Qur'ân, there was a hadith narrated by Anas (may Allah be pleased with him). He narrated, "The Messenger of Allah (peace be upon him) said, 'I was shown the rewards (of the deeds) of my followers, even the bad and impure things removed by a man from a mosque, and I was shown the sins of my followers, and I have never seen a greater sin than a chapter of the Qur'ân or a verse memorized by a man and then forgotten.'"[129]

Secondly: Etiquette of recitation:

1. Purification: Major purification is obligatory for recitation, while minor purification is commendable for recitation from memory. As for holding a copy of the Qur'ân, it is unlawful for one who is not purified with a major or a minor purification. The Exalted says,

   ﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿77﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿78﴾ لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

   which means, "That (this) is indeed an honorable recital (the Noble Qur'ân). In a Book well guarded (with Allah in the heaven, i.e. Al-Lawh Al-Mahfûzh). Which (that Book with Allah) none can touch but the purified." (Al-Wâqi'ah, 56: 77-79)

   A menstruating woman may recite the Qur'ân without touching it if she is still in her monthly period, but when the menstruation stops, she must perform the ritual bathing in order to be permitted to recite. Thus, recitation is impermissible for her from the moment of the cessation of bleeding until she performs the ritual bath.

2. Thinking of the Majesty of Allah while one is reciting the Speech of the Lord, the Exalted and Ever-Majestic.

3. Elegant and slow recitation, for the Exalted says,

   ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾

   which means, "And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style." (Al-Muzzammil, 73: 4)

   Ibn 'Abbâs (may Allah be pleased with him) said, "For me to recite Al-Baqarah and 'Âl-'Imrân elegantly while contemplating them is dearer to me than reciting the whole Qur'ân hastily and without contemplation."

[129] Recorded by Abu Dâwûd, At-Tirmidhy, and others.

4. Beautification of the voice during recitation: Al-Barâ' bin 'Âzib (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Embellish the Qur'ân with your voices.'"130

   Ibn Abu Mulaikah said that 'Ubaidullâh bin Abu Zaid (may Allah be pleased with him) narrated, "Abu Lubâbah passed by us, so we followed him until he entered his house. Then, we went in to visit him while there was a man of a shabby appearance saying, 'I heard the Messenger of Allah (peace be upon him) saying, "Whoever does not recite the Qur'ân in a clear sweet voice is not from us."'" (The sub-narrator added) "Then I said to Ibn Abu Mulaikah, 'Oh! Abu Muhammad! What if a person does not possess a sweet voice?' He said, 'He should embellish it as much as he can.'"131

5. Accordingly, one should contemplate the recitation and feel that he is the intended addressee. Imam Ibn Qudâmah Al-Maqdisy said in his book Mukhtasar Minhâj Al-Qâsidîn (The Abridged Version of the Path of Seekers):

   The reciter of the Glorious Qur'ân should consider how Allah, the Exalted, is kind toward His Servants in His Conveyance of the meaning of His Speech to their minds. He should also know that the words of Al-Qur'ân are not composed by man and he should think of the Majesty of the Revealer, and contemplate His Words, as such contemplation is the objective of recitation. If one can not understand a verse except by its repetition, he should repeat its recitation. Abu Dhar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) performed the optional night prayer during one night repeating the recitation of the verse,

   ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ﴾

   which means, "If You punish them, they are Your slaves." (Al-Mâ'idah, 5: 118)

   And Tamîm Ad-Dâry also did the same, repeated the recitation of the verse,

   ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

   which means, "Or do those who earn evil deeds think that We shall hold them equal to those who believe (in the Oneness of Allah Islamic monotheism) and do righteous good deeds." (Al-Jâthiyah, 45: 21)

   And Ar-Rabî' bin Khaitham also did the same one night.

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[130] Recorded by Abu Dâwûd, An-Nasâ'y and Ibn Majah.

[131] Recorded by Abu Dâwûd.

The reciter should also try to understand the meaning and the real significance of each verse, for example, when he recites the verse in which the Exalted says,

﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ﴾

which means, "Who (Alone) created the heavens and the earth." (Al-An'âm, 6: 1)

He should consider the Majesty and Omnipotence of Allah through observing all the creatures that he sees. And when he recites the verse in which the Exalted says,

﴿أَفَرَأَيْتُم مَّا تُمْنُونَ﴾

which means, "Then tell Me (about) the human semen that you emit..." (Al-Wâqi'ah, 56: 58)

he should consider how a portion of semen, composed of similar parts, evolves into flesh, bones, veins, and nerves, as well as other organs like the head, hands, and legs, along with the relevant honorable senses such as the hearing, sight, and thinking, etc. Such wonders should not be overlooked.132

These are some of the etiquettes of recitation, which were fully explained by Imam Al-Qurṯuby in the first volume of his *Tafsîr (Exegesis)*. He says:

A reciter must not touch the Qur'ân unless he is ritually pure. He must brush his teeth with a Siwâk (tooth stick) and dress as if he is going to see the ruler, because he is about embark on a conversation alone with his Lord. He should also face toward the Qiblah (direction of the Ka'bah), rinse his mouth whenever he expectorates, stop his recitation whenever he yawns, because when one starts reciting, one starts to address and listen to his Lord. When yawning, the reciter should ask Allah's refuge from the accursed Satan and when he begins recitation, he should say, "Bismillâhir-raẖmânur-raẖîm (In the Name of Allah, the Most Beneficent, the Most Merciful)." He should not interrupt the recitation with conversation with anyone unnecessarily and should seek be alone in order to avoid being involved in a conversation.

He should recite quietly, elegantly, and euphonically, thinking and using his mind to grasp the meaning of what is being said to him. Thus, when reciting a verse giving good news, he should ask Allah, the Exalted, for the bestowal of this blessing upon him, and when reciting a verse providing a warning of the Hellfire, he should ask Allah to save

[132] Ibn Qudâmah Al-Maqdisy, *Mukhtaṣar Minhâj Al-Qâṣidîn (The Abridged Version of the Path of Seekers)*, p. 46.

him from it. Also, from among the aspects of the Qur'ânic sacredness are the following, that the reciter should take the parables of the Qur'ân that he reads as models and try to understand its difficult vocabulary. He should pronounce each letter in its most correct way to bring out the words and their meanings clearly, as he will be granted [the reward of] ten good deeds for each letter that he recites. In addition, on conclusion of the recitation, the reciter should express his certitude of the Words of Allah and the honest duty of the Messenger of Allah (peace be upon him) saying, 'Oh Our Lord! Truthful are Your Words and Your messengers relayed Them, we give our testimony to this; O Allah, make us testify to the Truth and apply it justly.' Then he should invoke Allah. When reciting, a person should follow the order of the verses and the chapters and should not let the Qur'ân be put down open or under other books, so that it is always higher than any other book. He should put the Qur'ân in his lap or hold it in his hands and not put it on the ground. He should not erase the lines of the Qur'ân from his board [after he has written them there] by rubbing them with a saliva-covered finger, but by washing them with water, avoiding the impurities. Some of our righteous predecessors used such water as a cure. One should not wrap the Qur'ân in a sheet nor should he let any day elapse without looking at the Qur'ân.

The Messenger of Allah (peace be upon him) said, "Give your eyes their share of worship." They (people present) said, "O Messenger of Allah! What is their share of worship?" He said, "Looking at the Qur'ân, contemplating it, and taking lessons from its wonders."

In addition, one should not use Qur'ânic verses as quotations for worldly situations; for instance, if one is visited by a person, one should not say the verse in which Allah says,

﴿جِئْتَ عَلَى قَدَرٍ يَا مُوسَى﴾

which means, "Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!" (Tâhâ, 20: 40)

Or say,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾

which means, "Eat and drink at ease for that which you have sent on before you in days past!" (Al-Hâqqah, 69: 24)

Observing the order of verses and chapters in recitation is obligatory, and such inversion of the order of the chapters as practiced by the teachers of children is not acceptable. The recitation should not be done with affectation. It must not be read melodically like the melodies of the people of debauchery, resonated like the Christians' recitation, or be wailed as in the Jews' recitation. One must write in his best handwriting

when writing the Qur'ân. One should avoid raising his voice during recitation when someone else is reciting in order not to annoy him or make him hate what he is hearing. He may not argue about the ways of recitation, recite it [the Qur'ân] in the marketplace or in gatherings of fools where nonsense and gossip prevail. When Allah mentions 'the servants of the Most Beneficent,' He praises them, saying that if they pass by some foolish talk, they pass by it with dignity. This is mentioned in regard to one passing by it only, so what is the situation of a person being among people who talk idly or in the gatherings of fools while reciting the Glorious Qur'ân?

One should not use the Qur'ân as a cushion, lean on it, throw it to another person, say its name in the diminutive form (i.e. the Musaihif, little Qur'ân), interpolate within it any alien words, or decorate or write it in golden ink, in order to avoid the addition of worldly luxury. In this concern, the Messenger of Allah (peace be upon him) said, "If your mosques are decorated and your copies of the Qur'ân are adorned, you will deserve destruction." Its verses should neither be written on the ground nor on walls, unlike what is done in the present-day mosques. One day, the Messenger of Allah (peace be upon him) passed a book lying on the ground, so he asked a young man from Hudhail tribe, "What is this (book)?" The young man said, "It is some of the Book of Allah, written by a Jew." Whereupon the Messenger of Allah (peace be upon him) said, "May Allah curse him who did this; never put the book of Allah but in a proper place." When 'Umar bin 'Abdul-'Azîz saw one of his sons writing the Qur'ân on a wall, he beat him.

After finishing the recitation of the whole Qur'ân, one should begin a new recitation, even if it is only by reciting five verses as the Prophet (peace be upon him) used to do, in order to avoid it appearing as if it is the situation of departure [i.e. the recitation is finished]. It is desirable that when one is invoking Allah after recitation, one should gather his family together.

One is not allowed to make amulets using the verses of the Qur'ân or to enter the bathroom carrying it, except when it is covered with leather, or silver, or something similar, as when it is enclosed on his chest. If a person writes a Qur'ânic text and then (washes the paper and) drinks its liquid, invoking Allah with a clear intention, Allah will reward him dependent upon his intention. Abu Ja'far said, 'Whoever feels hardhearted should write Sûrah Yâsîn in a cup with saffron then he should drink it.'133

Thirdly: The ruling pertaining to collective recitation:

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133 *Al-Jâmi' li-Ahkâm Al-Qurtuby (The Collection of Al-Qurtuby's Rulings)*, vol. 1, p. 26.

Regarding his manner of recitation, it was reported that the Messenger of Allah (peace be upon him) sometimes asked some of the Companions to recite the Qur'ân in front of him. He once asked Ibn Mas'ûd to recite, saying to him, "I like to listen to it (the Qur'ân) recited by others." 'Umar used to do the same, as he sometimes asked Abu Mûsâ and sometimes 'Uqbah bin 'Âmir to recite for him.

Accordingly, gathering to recite a chapter together as a group is contradictory to the Sunnah and denounced by the prominent scholars of this nation. Ibn 'Illân explained the meaning of 'Mudârasah' (i.e. gathering to recite and study the Qur'ân) saying, "In the hadith, '...and study it among themselves,' means to divide the study among a group. But it is preferable that everyone recites the same portion, as it is said that was the Mudârasah of the Prophet (peace be upon him) with Jibrîl (Gabriel)."[134]

The judgment pertaining to this kind of recitation was fully explained by Abu Al-Barakât Ahmad Ad-Dardîry, in his book entitled *As-Sharh Al-Kabîr li Musannaf Abud-Diyâ' Khalîl (The Grand Explanation of Abud-Diyâ' Khalîl's Compilation)* and the scholar Shamsud-Dîn Ash-Shaikh Muhammad 'Arafah Ad-Disûqy, in his marginal annotation on the aforementioned explanation. Both of them mentioned under the subject of the prostration of recitation that, "This is similar to the hated recitation in group. People may gather to recite together as long as this does not produce a discontinuity, otherwise it would be prohibited."

"Reciting in this way is undesirable as it entails noise and confusion and people will be not be able to listen to one another. As for a gathering in which each one in the group recites a specified section of the Qur'ân successively and respectively, some scholars say that this way of recitation is undesirable, although An-Nawawy recorded that Mâlik said that it is permissible. Muhammad Al-Banâny said that this is the correct opinion, as there is no reason for undesirability."[135]

Ibn Hajar mentioned in his *Fath Al-Bâry (Enlightenment of the Creator)* that individual recitation is stressed by the consensus of scholars. He said, "It is quoted that there is a consensus on the desirability of listening to the recitation of the Qur'ân by a person who has a good voice. Abu Dâwûd recorded that Ibn Abu Misja'ah said, ''Umar used to even give preference to a young man over the (other notable) folk just because he had a good voice.'"[136]

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[134] *Dâlîlul-Fâlihîn, (The Guide of the Successful: An Explanation of Gardens of the Righteous)*, vol. 3, p. 102.

[135] *Hâshiyat Ad-Disûqy (The Marginal Annotations of Ad-Disûqy)*, vol. 1, p. 308.

[136] *Fath Al-Bâry (Enlightenment of the Creator)*, vol. 9, p. 74.

Those who adopt recitation in groups have no religious evidence for the practice, they just rely on the hadith about the supplications to remember Allah; and then they give the argument that this is what their predecessors did for a long time that no one had censured, or that there are some endowments specified for just such a purpose. Indeed, these feeble arguments are the pretexts of the innovators and sinners of our present time, and there is nothing new in such arguments, as the Quraish used these very same arguments which are clarified in the verse,

﴿بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ﴾

which means, "Nay! They say, 'We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.'" (Az-Zukhruf, 43: 22)

"Harb mentioned that he saw the inhabitants of Damascus, Homs, Mecca, and Basra gathering to recite the Qur'ân after the Subh (Morning) Prayer. But the people of Shâm (the region covering what is now Syria, Jordan, Lebanon, and Palestine) recite collectively one chapter of the Qur'ân in loud voices. As for the people of Basra and Mecca, they gather in groups and each person recites ten verses while the rest of the group listens to his recitation. Then another recites another ten verses until they finish. Harb said, 'All those ways are good but Mâlik rejected what the Syrians do.' Zaid bin 'Ubaidullâh Ad-Dimashqy said, 'Mâlik bin Anas said to me, 'I was informed that you gather in circles and recite.' Thereupon, I told him what our companions do, so Mâlik said, 'Neither the Muhâjirîn (Emigrants) nor the Ansâr (Supporters) did that.'"[137]

Moreover, those who gather to recite usually do not study or contemplate it properly as they often recite hastily.

Fourthly: The ruling pertaining to the recitation in groups after the Morning Prayer:

Abu Harb Al-Karmâny related, on his authority, that when Al-Awzâ'y was asked about the Madârasah (i.e. gathering for reciting and studying the Qur'ân) after the Subh (Morning) Prayer, he said, "Hassân bin 'Atiyyah told me that Hishâm bin Ismâ'îl Al-Makhzûmy was the first one to start doing it at the Damascus Mosque during the reign of Caliph 'Abdul-Malik bin Marawân, and then other people adopted it after him."

Abu Mus'ab and Ishâq bin Muhammad Al-Qarawy said, "We heard Mâlik bin Anas saying, 'Gathering to recite the Qur'ân after the Subh (Morning) Prayer is an innovation in the religion as neither the Companions nor the succeeding scholars did so. After prayer, they used to each sit by himself reciting the Qur'ân and glorifying Allah, the Exalted. Then they would leave without any

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[137] *Jâmi' Al-'Ulûm wal-Hikam (A Collection of Knowledge and Wisdom)*, p. 325.

conversation between them, as each one was engaged in glorifying Allah. So, recitation in groups is an innovation in the religion."

Fifthly: The ruling pertaining to recitation in different places:

"No group of people assembles one of the houses of Allah..."

The Prophet (peace be upon him) singled out the mosques in this hadith as places for recitation, not because recitation is restricted to being done there, but because mosques are the best places for worship as they are the most honorable and exalted places.

There is no harm in quoting at this point part of a lecture given by the former Mufti of Egypt, Sheikh Muhammad Bikhît Al-Mutî'y, on the places that are unsuitable for recitation. He said, "It is only permissible to listen to a recitation broadcast on the radio, if the articulation and method are correct, even if the reciter did not intend it to be a type of worship or to be contemplated, provided that such a recitation should not listened to or practiced in a despicable or improper place, as it is a type of worship. However, if the recitation is badly articulated, or intended to be for just entertainment or amusement, or practiced in an improper place such as a tavern, a coffee shop, a dance hall, any place of entertainment, or any other improper place, it is undoubtedly not permissible, as this implies that the Words of Allah are being mocked. Glory be to Him."

Sixthly: The ruling pertaining to a recitation to bring mercy to the dead:

The good Muslim predecessors said that a recitation to bring mercy to the dead is not permissible according to Mâlik, Ash-Shâfi'y, and other scholars. Those who adopt this opinion argue that the hadith narrated by Ma'qil bin Yasâr, in which the Prophet (peace be upon him) said, "Read (Sûrah) Yâsîn for (bringing mercy to) your dead,"[138] meant for those who are dying. Such a recitation is just to remind them of Allah, the conditions of Resurrection and Judgment, Paradise and Hellfire, and also to warn them of the temptation of Satan.

Such a recitation was not practiced by the Prophet (peace be upon him), his noble Companions, or the prominent Muslim predecessors. What was done instead was just supplicating for the dead and asking Allah to forgive them. Allah says, as a moral statement for children,



which means, "And say, 'My Lord! Bestow on them Your Mercy as they did bring me up when I was small.'" (Al-Isrâ', 17: 24)

He also says,

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[138] Recorded by Abu Dâwûd, An-Nasâ'y, Ahmad and Ibn Majah. The last one regarded it as an authentic hadith.

﴿وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

which means, "And those who came after them say, 'Our Lord! Forgive us and our brethren who have preceded us in faith.'" (Al-Hashr, 59: 10)

Umm Salamah (may Allah be pleased with her) narrated that the Messenger of Allah (peace be upon him) said, when teaching us how to invoke Allah for mercy for the dead, "Whenever you visit a sick or a dead person, utter that which is good, as the angels confirm whatever you say." Umm Salamah said, "O Messenger of Allah! Abu Salamah passed away." He (the Prophet) said, "Say, 'O Allah! Forgive me and him and bring me a good outcome.'" Thereafter Umm Salamah said, "After I said that, Allah brought me someone better for me after him, and that was Muhammad (peace be upon him)."[139]

'Uthmân bin 'Affân (may Allah be pleased with him) narrated, "Whenever the Messenger of Allah (peace be upon him) finished burying a dead person, he used to stand at his grave and say, 'Ask forgiveness for your brother and ask (Allah to grant him) firmness because he is being questioned now.'" [140]

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "When a man dies, his (good) deeds cease (to increase) except for three things: an endowment freely given for permanent use, beneficial knowledge (given to others), and (the raising of) good offspring who invoke (Allah) for him."141

The Prophet (peace be upon him) also taught us what to say at the graveyards. Sulaimân bin Buraidah reported that 'Â'ishah (may Allah be pleased with her) narrated that the Prophet (peace be upon him) said, "Jibrîl (Gabriel) came and said, 'Your Lord commands you to go to the graveyard of Al-Baqî' and ask mercy for them (i.e. the deceased people there).'" 'Â'ishah asked, "What should I say to them, O Messenger of Allah?" He said, "Say, "As-salâmu 'alâ ahlid-diyâri minal-mu'minîna wal-muslimîna, wa-yarhamullâhul-mustaqdimîna wal-musta'khirîn, wa-innâ inshâ' Allâhu bikum lalâhiqûn (Peace be upon the dwellers of these abodes, the Muslims and the believers. May Allah be merciful to both the dead and the living; indeed we (the living) are due to die (after you) when Allah wills)."[142]

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[139] Recorded by Muslim, At-Tirmidhy, Ibn Mâjah and An-Nasâ'y.

[140] Recorded by Abu Dâwûd.

[141] Recorded by Muslim.

[142] Recorded by Muslim.

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) visited the graveyard and said, "As-salâmu 'alaikum dâra qawmin mu'minîn, wa-innâ inshâ' allâhu bikum lahiqûn (Peace be upon you, O believers in the graveyard, we (the living) are due to die (after you) when Allah wills)."[143]

Sa'd bin 'Ubâdah (may Allah be pleased with him) narrated that he asked the Prophet (peace be upon him), "O Messenger of Allah! Umm Sa'd passed away, what is the best charity (I can give on her behalf)?" He replied, "Water." Thereupon he (Sa'd) dug a well and said, "This (well) is for Umm Sa'd (i.e. I dedicate its reward for her)."144

These and other hadith show undoubtedly, that reciting the Qur'ân to bring mercy on the dead was not practiced by the righteous predecessors, whom we should follow rather than their successors.

The recitation of Sûrah Yâsîn is not the only innovation practiced in our present times, but it is accompanied by many other innovations, like loud irregular recitation in groups, whose ruling was mentioned previously and which may also involve the receipt of understood or preconditioned wages. May Allah reward Sufyân bin 'Uyainah who reported that Ibn 'Abbâs said, "If the reciters of the Qur'ân respected and observed it duly, Allah would love them; but they utilize it to seek (the pleasures of) this life. So, neither Allah nor the people appreciate or become endeared to them."

Seventhly: The ruling pertaining to using the Qur'ân as cure:

Using the Qur'ân as a cure, known as an incantation, is conditionally permissible. Ibn Hajar, in his book *Fath Al-Bâry*, reported a consensus on its permissibility. He said, "The scholars unanimously agree that incantations are permissible, only if these three conditions exist: the incantation must comprise the Words of Allah (i.e. the Qur'ân) or His Names or Attributes, it must be in Arabic or in any another meaningful language, and one must confirm his belief that it is not the incantation in itself that produces the required effect but the Will and Predetermination of Allah, the Exalted. Accordingly, it is impermissible to perform an incantation with any words other than the Qur'ân or the authentic supplications of the Prophet (peace be upon him). There is no conflict between this and the religious tradition, that states that the people of Paradise do not perform incantations nor use cauterization, but they rely only on their Lord. This is based on two reasons:

1. The performer of an incantation performs it using the Glorious Qur'ân, the Words of the Exalted. Thus, he is not asking anyone for relief from the distress or to bring a cure other than Allah, the Exalted.

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[143] Recorded by Ahmad, Muslim, Abu Dâwûd and An-Nasâ'y.

[144] Recorded by Abu Dâwûd, Ahmad and An-Nasâ'y.

2. Perhaps, the description mentioned in the above religious tradition is attributed to those who fear that if they do so, they will trust and depend on the causes (i.e. on the incantation not on Allah), or those who have perfect faith and true dependence on their Lord.[145]

It is verified that the Messenger of Allah (peace be upon him) used some Sûrahs of the Qur'ân as incantations. 'Â'ishah (may Allah be pleased with her) narrated, "Whenever one of his family was sick, the Messenger of Allah (peace be upon him) used to recite the Sûrahs of Mu'awwidhât (i.e. the two Sûrahs of Al-Falaq and An-Nâs) while blowing his recitation over the sick person."[146]

Abu Sa'îd (may Allah be pleased with him) narrated, "A group of the Companions of the Prophet set out on a journey and they reached one of the 'Arab tribes (at night). They asked them to host them, but they refused to receive them. The chief of that tribe was bitten by a snake (or stung by a scorpion), so they tried their best to cure him in vain. Some of them said, 'Will you go to the people who stopped here at night? May be that some of them might have something (as a treatment).' They went (to the group of Companions) and said, 'Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything, but nothing has benefited him. Do you have anything (useful)?' One of them replied, 'Yes, by Allah! I can recite an incantation. But as you refused to accept us as your guests, I will not recite the incantation for you unless you arrange some payment for us for this.' They agreed to pay them a flock of sheep. The person blew over him (the chief) while reciting Sûrah Al-Fâtihah,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

(which means, 'All the praises and thanks be to Allah, the lord of the 'Âlamîn (mankind, jinn, and all the exists)...' (Al-Fâtihah, 1: 2)

The chief recovered as if he was being released from a chain. He stood up and started walking showing no sign of sickness, and so they paid them what they had agreed to pay. Some of them (i.e. the Companions) suggested dividing the earnings among themselves, but the one who performed the incantation said, 'Do not divide them until we go to the Messenger of Allah (peace be upon him), narrate what happened to him, and then wait for his orders.' So, they went to the Messenger of Allah (peace be upon him) and narrated the story. Whereupon he asked, 'How did you know that it (i.e. Sûrah Al-Fâtihah) was to be recited as an incantation?' Then he

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[145] As for the seeming conflict between that argument and the fact the Prophet (peace be upon him) practiced and ordered the use of incantations; this was just to indicate the permissibility of such incantations.

[146] Recorded by Al-Bukhâry and Muslim.

added, 'You did the correct thing. Divide (what you have earned) and assign a share for me as well.'"147

Psychological Lessons:

Life contains many calamities and distresses. A certain period of time will not pass man except that it will be full of grieves and recurrences of some predestined phenomena, such as death, birth, disease, poverty, hardship, and misery. Such happenings may equally befall both the poor and the rich, the masters and the servants, or the Muslims and the non-Muslims. The Exalted says,

﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

which means, "And do not be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not, and Allah is Ever-All-Knowing, All-Wise." (An-Nisâ', 4: 104)

Then, the only difference here is in terms of the type of a person's reaction to distress, its effect, and the outcomes that the person expects. Distress causes annoyance and resentment then despair, pessimism, and even suicide to the hypocrites and their likes. This is verified by life in the western world.

Meanwhile, such distress may lead those who are patient and pious to the highest place in Paradise. Thus, it is obvious that just one same misfortune may be a way for some people to the bottom-most part of the Hellfire or a way for others to the highest place and degrees in Paradise! That is the effect of the miracle of faith. Complete faith is nothing but the utmost perfect patience, which is the most effective spiritual cure. The Exalted says,

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

which means, "And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)]." (Al-Baqarah, 2: 45)

In order for an afflicted person to be patient, he should recognize the value of patience and its expected encouraging result that deserves sacrifice, yearning for, and contemplation.

Thus, a person should:

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147 Recorded by Al-Bukhâry, Muslim, and others.

1. Recognize the great difference between the distresses of this worldly life and those of the Day of Resurrection, the latter which are unimaginable and inconceivable to the human mind. That may console him.

2. Think of those whose affliction is more severe, unbearable, painful, or insurmountable.

3. Know that death, being unavoidable, is in not the way-out from his distress, hardship, or misfortune; thus he is not allowed to ask Allah for death, as he is not sure of salvation and protection from the more severe and unbearable horrors of the Hereafter.

4. Recognize that such an affliction is an indication of Allah's Grace toward him either to forgive his sins or elevate his degree.

   Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Verily, the more the affliction is, the more the reward is. When Allah loves some people, He puts them to the test; then whoever is satisfied with this, (Allah) will be pleased with him; and whoever is dissatisfied, he will receive the Wrath (of Allah)."

5. Bear in mind the reward for patience according to the following verses in which the Exalted asserts the merits of the patient ones. He says,

   ﴿إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

   which means, "Only those who are patient shall receive their rewards in full, without reckoning." (Az-Zumar, 39: 10)

   He also says,

   ﴿أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا﴾

   which means, "These will be given their reward twice over, because they are patient." (Al-Qasas, 28: 54)

   And He says,

   ﴿وَبَشِّرِ الصَّابِرِينَ ﴿155﴾ الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

   which means, "But give glad tidings to As-Sâbirîn (the patient ones, etc.) Who, when afflicted with calamity, say, 'Truly! To Allah we belong and truly, to Him we shall return.'" (Al-Baqarah, 2: 155-156)

   And says,

   ﴿أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا﴾

which means, "Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect." (Al-Furqân, 25: 75)

Social Lessons:

1. "Whoever alleviates the distress of a believer in this world... Allah will aid a servant..."

   The Muslim community is based on solidarity and integration based on the implementation of the principle stated in the verse in which Allah says,

   ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

   which means, "Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness, and piety); but do not help one another in sin and transgression." (Al-Mâ'idah, 5: 2)

   In this community the rich help the poor, the elderly show tenderness towards the young, the young revere the elderly, and the ignorant respect the scholars. Furthermore, the afflicted people are consoled and the grieved are aided. Such are the principles of Islam, which were applied, practiced, and realized in the community of Medina. It was a real, tangible, and factual society not an imaginary or an unrealistic one unlike Plato's utopia or Karl Marx's collapsed theory.

   In that society, the Prophet (peace be upon him) used to assign himself some of the most modest tasks, which may be proudly despised by some leaders or statesmen. An example of that is what Imam Ahmad recorded: "Khabbâb bin Al-Arat (may Allah be pleased with him) set out in a military detachment. He had a goat that the Messenger of Allah (peace be upon him) milked for his children until he returned."

   The succeeding caliphs followed the same path as the Prophet (peace be upon him). For example, Abu Bakr, before his assumption of the caliphate he used to milk his clan's sheep. After taking over the caliphate he thought about giving this up, but he said, "I hope that the position I have just taken up will not stop me from doing something that I used to do." Also, 'Umar bin Al-Khattâb, while he was the caliph, was seen by Talhah entering a house of a blind and disabled old woman one night. Talhah went to see the woman in the daytime and asked her about that, saying, "What does this man do at your house?" She said, "For a long time he has been coming to take care of me, bringing me anything that is useful for me, and cleaning my house." Thereupon, Talhah said to himself, "May your mother lose you, O Talhah! How could you try to find faults with 'Umar?"

   Abu Mujâhid said, "I accompanied Ibn 'Umar on a journey once to serve him, but surprisingly, it was he who served me." It was recorded by Al-Bukhâry and Muslim that Anas narrated, "We were accompanying the Prophet (peace be upon him) on a journey. Some of us were fasting and

some were not. On a very hot day, we halted at a place where the most shaded person was the one who sheltered himself with his clothing, while some others amongst us avoided the sun with their hands. Those who were fasting felt tired, so the non-fasting ones pitched the tents and watered the camels. Then the Messenger (peace be upon him) said, 'Those who are not fasting today gained the (utmost) reward.'" Abu Qilâbah reported that some of the Companions came to the Prophet (peace be upon him) praising one of them saying, "We have never seen the likeness of so and so before. Whenever he was proceeding on a journey, he always recited the Qur'ân, and whenever we halted somewhere, he always performed prayer." Then he (the Prophet) asked (them many questions beginning with), "Who was taking care of his property?" and (ending with) asking, "Who was feeding his camel or his mount?" They replied, "We were." Whereupon he said, "You all are better than him."[148]

2. Islam is the religion that is most careful about keeping the dignity and honor of mankind. In order to preserve these aspects, Islam enacted the judgments and sanctions that we mentioned earlier. It also threatened those who breached the privacy of other people with undergoing severe and painful torture in Hellfire. Allah, the Exalted says,

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ﴾

which means, "Verily, those who like that (the crime of) fornication should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter." (An-Nûr, 24: 19)

Abu Barzah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "O those who believe by their tongues when faith has not entered your hearts! Never backbite or look for the faults of the Muslims, as whoever looks for their faults, Allah will look for his faults, and if Allah looks for the faults of anyone, He disgraces him in his house."[149]

Thus, the Muslim society is clean and pure; it is a society that seeks to establish virtue and obliterates features of vice, and respects the feelings and sentiments of its members. Therefore, it never seeks to embarrass them or reveal their drawbacks and mistakes, but rather conceals them and establishes a screen around them as long as the sin is between the wrongdoer and his Lord, and only if the sinner does not commit his sin in public or if the case is not related to the giving of testimony or an account. Keeping privacy is not divulging or defaming those who commit sins in secret, as long as they are not notorious for or accustomed to committing

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[148] Recorded by Abu Dâwûd.

[149] Recorded by Ahmad and Abu Dâwûd.

such sins. 'Â'ishah (may Allah be pleased with her) narrated that the Prophet (peace be upon him) said, "Forgive the people of good qualities their lapses..."[150] A righteous vizier said to someone who was commanding the right, "Do your best to conceal the sinners, as divulgence of their sins is shameful to the Muslim community."

Mâ'iz came to the Prophet (peace be upon him) and confessed committing adultery four times, so he judged that he was to be stoned. Then the Prophet (peace be upon him) said to Hazzâl who had advised him to confess, "If you had concealed him with your garment, it would have been better for you." [151]

3. However, concealing faults can never be applied in the case of the people given to debauchery and licentiousness, as they should be fought. Islam, the religion of purity and chastity, can never be content with obscenity and vulgarity, it is a religion of trust and truthfulness that can never be satisfied with lying and dishonesty; and it is a religion of justice that can never accept injustice and oppression. Allah describes the true believers saying,

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ﴾

which means, "The believers, men and women, are Awliyâ' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rûf (i.e. Islamic monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salât (the prayer) and give the Zakâh." (At-Tawbah, 9: 71)

And He describes the hypocrites saying,

﴿الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ﴾

which means, "The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Ma'rûf (i.e. Islamic monotheism and all that Islam orders one to do)." (At-Tawbah, 9: 67)

"Thus, a person notorious for committing sins in public indifferently and shamelessly is an open debaucher. According to Al-Hasan Al-Basry and

[150] Recorded by Abu Dâwûd and An-Nasâ'y.

[151] Recorded by Abu Dâwûd and An-Nasâ'y.

others, when such a person is described as he is, that is not considered backbiting. This person and those similar to him should be revealed to be punished, as stated by some scholars who draw this conclusion from the Prophet's statement, 'O Anis, go to the wife of this (person), if she confesses (to committing adultery), stone her.'"[152]

4. It goes without saying that according to this hadith in which the Prophet (peace be upon him) said, "And whoever was slowed down by his (committing bad deeds or falling short in doing good) deeds, his (high) lineage will not hasten him," lineage does not make those who are lazy and inactive superior to those who are hardworking. It can never be a substitute for justice, honesty, or truthfulness as the criterion for judging people when assigning them to a task. A man may not undertake a position of leadership due to of his lineage, blood relationship, or his kinship to the officials in charge, according to the Islamic principle that states that all people are as equal as the teeth of a comb. Allah says,

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾

which means, "Verily, the most honorable of you with Allah is the (believer) who has At-Taqwâ [i.e. one of the Muttaqûn (pious)]." (Al-Hujurât, 49: 13)

Thus, on the Day of Resurrection, family relationships will be of no use, as Allah says,

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿34﴾ وَأُمِّهِ وَأَبِيهِ ﴿35﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿36﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

which means, "That Day shall a man flee from his brother, And from his mother and his father, And from his wife and his children. Everyman, that Day, will have enough to make him careless of others." ('Abasa, 80: 34-37)

And He says,

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

which means, "Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another." (Al-Mu'minûn, 23: 101)

It is recorded by Al-Bukhâry and Muslim that Abu Hurairah (may Allah be pleased with him) narrated, "When the Prophet (peace be upon him) received the revelation of the verse which says,

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[152] *Jâmi' Al-'Ulûm wal-Hikam (A Collection of Knowledge and Wisdom)*, p. 321.

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

which means, "And warn your tribe (O Muhammad) of near kindred." (As-Shu'arâ', 26: 214)

He said, "O people of Quraish! Buy yourselves from Allah (i.e. try to obtain salvation from Allah to protect you from Hellfire), as I cannot avail you anything against Allah. O Banu 'Abdul-Muttalib, I cannot avail you anything against Allah, O 'Abbâs bin 'Abdul-Muttalib, I cannot avail you anything against Allah, O Safiyyah, the aunt of the Prophet, I cannot avail you anything against Allah, O Fâtimah, the daughter of Muhammad, ask me whatever you like (of my property, but) I cannot avail you anything against Allah."[153]

Cultural Lessons:

"And whoever treads a path in search of knowledge..."

No system or law has ever cared about knowledge as much as Islam does. It is enough that the first word to descend from heaven and be heard by the Prophet (peace be upon him) was the word, "Iqra' (i.e. Read)!" and that the Glorious Qur'ân is the only book that comprises an oath taken by writing and its instruments, and that a whole chapter of it is called "Al-Qalam (i.e. The Pen)." The Exalted says,

﴿ن وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾

which means, "Nûn [These letters (Nûn, etc.) are one of the miracles of the Qur'ân, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men)." (Al-Qalam, 68: 1)

There are many hadith and revealed Qur'ânic verses that clarify the merits of the scholars, among which is the verse in which the Exalted says,

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

which means, "It is only those who have knowledge among His slaves that fear Allah." (Fâtir, 35: 28)

and His saying,

﴿وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ﴿19﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿20﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿21﴾
وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ﴾

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[153] Recorded by Al-Bukhâry and Muslim.

which means, "Not alike are the blind (disbelievers in Islamic monotheism) and the seeing (believers in Islamic monotheism). Nor are the darkness (disbelief) and the light (belief in Islamic monotheism) (alike). Nor are the shade and the sun's heat (alike). Nor are the living (believers) and the dead (disbelievers) (alike)." (Fâtir, 35: 19-22)

He also says,

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

which means, "Say, 'Are those who know equal to those who know not?'" (Az-Zumar, 39: 9)

There are also many texts that clarify the merit of seeking knowledge and traveling to acquire it from its people, as the Exalted says,

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾

which means, "Ask the followers of the Remembrance (knowledge) if ye know not." (An-Nahl, 16: 43, Al-Anbiyâ', 21: 7)

Because of what was revealed about a seeker of knowledge outside his territory and how highly appreciated he was by the angels of the Most Beneficent, Zirr bin Hubaish said, "I went to see Safwân bin 'Assâl Al-Marâdy (may Allah be pleased with him) who said, 'Why have you come?' I replied, 'To seek knowledge.' He said, 'I heard the Messenger of Allah (peace be upon him) saying "Whoever leaves his house seeking knowledge, the angels will lower their wings showing their satisfaction with him."'"[154]

And Abu Umâmah narrated that the Prophet (peace be upon him) said, "Whoever goes to a mosque, intending nothing other than to learn or teach good (i.e. useful knowledge), he will receive the same reward as that of a pilgrim who has perfected his Hajj."[155]

Anas (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Whoever sets out seeking knowledge, he is in the Cause of Allah until he returns.'"[156] And Abud-Dardâ' (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying, 'Whoever sets out seeking knowledge only for the Sake of Allah, Allah will open a door to Paradise for him, the angels will lower their shoulders for him (in satisfaction with him), and the

[154] Recorded by At-Tirmidhy who regarded it as an authentic hadith.

[155] Recorded by At-Tabarâny in his *Al-Kabîr (The Grand Lexicon of Hadith Narrators and their Narrations).*

[156] Recorded by At-Tirmidhy.

angels of heaven and the whales of the sea will pray for him. The merit of a scholar compared to a worshipper is like that of the full moon to the smallest star in the sky. The scholars are the successors of the prophets. The prophets did not bequeath neither a Dinâr nor a Dirham (i.e. money or property), but they bequeathed knowledge. So whoever acquires it has taken his fortune. A scholar's death is an irreparable catastrophe and an irremediable gap, as it is like a star that has lost its

light. The death of a whole tribe is easier to bear than a scholar's death.'"[157]

As scholars are very important in any society, Islam highlighted their role as they are the lights that guide people to the right path. It is recorded in the *Musnad* that Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Verily, the scholars on the earth are comparable to the stars in the sky that are used as a guide in the darkness, either on land or at sea. If such stars become lusterless, we would be on the verge of going astray with no proper guidance." It is also recorded by Al-Bukhâry and Muslim that 'Abdullâh bin 'Amr (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Allah does not take away knowledge by taking it away from the hearts of the people, but takes it away by the death of the religious scholars until none (of the religious learned men) remain, people will then take ignorant people as their leaders, who when consulted will give their answer without having (religious) knowledge. So they will go astray and will lead the people astray."

The knowledge, which one travels to acquire, is divided into two, religious knowledge and worldly knowledge. Both of them lead to the Pleasure of Allah, as long as one is sincere. I would like to divide knowledge in another way as follows:

1. Knowledge sought for religious objectives.
2. Knowledge sought for worldly objectives.

That which is sought for religious purposes is that which is concerning Allah and leading to His Path. It may take the form of gaining a good understanding of Qur'ânic verses or it may be contemplation and observation of one of His Miracles in the universe in order to have a better understanding of the Creatures of Allah and the wonders in His Creation. For example a study of the precisely systematized and accurately timed great constellations, as Allah says,

﴿لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

which means, "It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit." (Yâsîn, 36: 40)

Also, meditation on the Divine Ways of Allah on the earth. Allah says,

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[157] Recorded by Abu Dâwûd, At-Tirmidhy, Ibn Mâjah and Ibn Hibbân in his *Sahîh* whose versions do not include, "A scholar's death ..."

﴿فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا﴾

which means, "So no change will you find in Allah's Sunnah (Way of Dealing), and no turning off will you find in Allah's way of dealing." (Fâṯir, 35: 43)

We can not gather all the verses concerning this point, for they are many.

However, knowledge that is sought for worldly purposes and whose seeker's aim is to achieve physical objectives is not rewarded or honored by Allah.

This classification is evidenced by the hadith narrated by Abu Hurairah (may Allah be pleased with him) in which the Prophet (peace be upon him) said, "Whoever learns a science among those that are sought for the Sake of Allah, but he did not learn it except to achieve a worldly aim, he will not (even) smell the fragrance of Paradise on the Day of Resurrection."[158]

Ka'b bin Mâlik (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Whoever sought religious knowledge to compete with the scholars, to argue with ignorant people, or to attract people's attention, Allah will make him enter the Hellfire."[159]

Educational Lessons:

1. "And whoever treads a path in search of knowledge...No group of people assembles one of the houses of Allah (a mosque)..."

   Here we shall briefly mention some of the Islamic etiquettes of both the learner and the teacher and the advantages of such etiquettes.

   It is historically stated that the Greek law of education was so strict that it sentenced to death any person who entered an educational institution without asking permission first. Thus, it is no wonder that Greece gave us great scholars such as Socrates, Pythagoras, Plato, Epicures, etc.

   Islamic etiquette regarding learning and teaching knowledge also produced unrivalled scholars with encyclopedic knowledge as found in no other civilization. Such experts were the Muslim scientists who established a flourishing civilization that lasted for centuries and on which modern advanced civilization is based.

   These etiquettes include:

   The Etiquette of the Student:

[158] Recorded by Abu Dâwûd and Ibn Mâjah.

[159] Recorded by Abu Dâwûd and Ibn Mâjah.

a. Self-purification, physically and spiritually, by avoiding sins and devoting their intention for the Sake of Allah, as learning is deemed as an act of worship to Allah.

b. Eliminating all distracting elements, as an idea when dispersed distracts the mind and dissipates concentration. Earlier scholars put knowledge above anything else. It was reported that Imam Ahmad did not marry until after the age of forty. Abu Bakr bin Al-Anbâry was once presented with a slave girl. When she entered his room he was thinking about some matter, but he could not concentrate on it, so he said, "Take her to the slave trader." She asked, "Did I do something wrong?" He said, "No, it is just that my heart turned to you and no one like you should ever distract me from my science."

c. A student should yield to his teacher as strictly as a patient follows the instructions of his physician. He should be humble with him and should serve him, if the latter is among the pious people.

Ibn 'Abbâs (may Allah be pleased with him) used to lead the mount of Zaid bin Thâbit (may Allah be pleased with him) saying, "This is how we were ordered to behave towards the scholars."[160]

Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Acquire knowledge and learn for learning brings tranquility and sobriety and behave humbly toward those whom you learn from!'"[161]

Imam 'Aly (may Allah be pleased with him) summarized the etiquette of the learner saying, "Among the rights of the scholar on you is that you greet all the people and give him a special greeting, you sit in front of him, you do not make gestures with your hands in his presence, nor wink with your eyes, nor excessively question him, nor help him with the answer, nor insist on him answering you if he keeps silent, nor repeat the question if he refrains from answering, nor take hold of his clothing when he stands up (to force him to stay), nor disclose his secrets, nor backbite others in his presence, nor seek to find his weak points, and overlook his mistakes if he slips, nor tell him, 'I heard so and so saying such and such,' nor 'I heard so and so giving an opposite opinion (other scholar's contrasting opinion before him nor make him feel that you prefer another scholar to him),' nor describe another scholar in his presence, nor show boredom through being with him for a long time, nor feel ashamed of serving him. And if he has a need, try to be the first one among the people to serve him, as he is like a palm tree that you are waiting for its dates to drop on you."

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[160] *The Summary of Minhâj Al-Qâsidîn*, p. 14.

[161] Recorded by At-Tabrâny in his *Al-Awsat (The Medium Lexicon of Hadith Narrators and their Narrations).*

The Etiquette of the Teacher:

a. Use an understandable way of speaking when addressing his students, choosing direct uncomplicated words and giving examples for abstract ideas. 'Aly (may Allah be pleased with him) said, "Speak to people in the way that they might understand; otherwise they may belie the Words of Allah and His Messenger (not understanding leads them to not believing)?"[162]

   The Prophet (peace be upon him) was eager to make his Companions understand him. Anas (may Allah be pleased with him) narrated that when the Prophet (peace be upon him) used to say a word (sentence), he used to repeat it three times so that it may be properly understood from him.[163]

b. Tend to simplification and giving good news. Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Make things easy for people (concerning religious matters), do not make it hard for them, give them good news, and do not make them run away (from Islam)."[164]

c. Be sure of his words by always referring to the reference books and resources in order not to teach his students wrong information and give fabricated quotations. Anas once said, "Verily, what keeps me from narrating many hadith to you (in case some of them are not authentic) is that the Prophet (peace be upon him) said, 'Whoever intentionally lies in quoting me (by ascribing false quotations to me), let him be prepared to have his abode in Hellfire.'"[165]

d. He has to choose the most suitable time for teaching so that his explanation can be well absorbed, that the minds of the learners are ready to understand, and their hearts free, as a teacher is like a farmer who waits for a specific time every year to sow the seeds and irrigates them regularly, otherwise no good results will be yielded. The same applies to a teacher. 'Abu Wâ'il reported, "'Abdullâh (bin Mas'ûd) used to give a talk to people every Thursday. A man said to him, 'O Abu 'Abdur-Rahmân! I would really like you to give us talks every day.' Then he said, 'There is nothing to hinder me from giving you a talk every day, but I fear you may become bored, and no doubt I take care of you when teaching by selecting a

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[162] Recorded by Al-Bukhâry.

[163] Recorded by Al-Bukhâry and Abu Dâwûd.

[164] Recorded by Al-Bukhâry and Muslim.

[165] Recorded by Al-Bukhâry and Muslim.

suitable time, just as the Prophet used to do with us, through fear of making us bored.'"[166]

e. Spare no effort in sincerely advising them and guiding them to the keys of knowledge and propriety. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "If anyone is given a legal opinion ignorantly, the sin rests on the one who gave it. If anyone advises his brother, knowing that the guidance lies in another direction, he has deceived him."[167]

f. Treat his students kindly and gently, as if they are his children. Abu Hârûn Al-'Abdy said, "We used to go to Abu Sa'îd (to teach us) and he used to say, 'Welcome to those recommended by the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) said, 'People will be your followers. There are men who will come to you from everywhere to study religious knowledge. If they come to you, pay the utmost attention to them.'"[168]

These were some of the Islamic etiquettes for both the teachers and students. The modern educational studies could not come up with such an elevated system nor could it develop such a strong relationship and close ties between teachers and students. The scholars did not wait for thanks, rewards, positions, or physical prizes they just fulfilled the agreements made with them. Allah says,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ﴾

which means, "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of the Prophet Muhammad (peace and blessings be upon him) and the religious knowledge) known and clear to mankind, and not to hide it, they threw it behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought." (Âl-'Imrân, 3: 187)

They also feared the warning of Allah stated in this verse in which He says,

[166] Recorded by Al-Bukhâry, Muslim, and At-Timidhy.

[167] Recorded by Abu Dâwûd and Ibn Mâjah.

[168] Recorded by At-Tirmidhy and Ibn Mâjah.

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلاً أُولَـئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلاَّ النَّارَ وَلاَ يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿174﴾ أُولَـئِكَ الَّذِينَ اشْتَرُوُاْ الضَّلاَلَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾

which means, "Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire." (Al-Baqarah, 2: 174-175)

Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'He who is asked about knowledge that he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection.'"[169]

2. "No group of people assembles in one of the houses of Allah (a mosque), recites the Book of Allah (Qur'ân), and studies it among themselves..."

   The commentators of hadith differed regarding the meaning of Madârasah (studying). Some said that it means the same as to recite and read. Others said that it means to understand its meanings, contemplate its judgments, and take examples from it. Some others said that it means the best way to instruct memorization of the Qur'ân. Thus it is different from recitation. Those two latter opinions mentioned above are more acceptable to me.

   So Madârasah means that one person recites while the other repeats. This is what Jibrîl (Gabriel, peace be upon him) did with Muhammad (peace be upon him). Ibn 'Abbâs (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) was the most generous among the people and he used to be more generous during the month of Ramadân when Jibrîl (Gabriel, peace be upon him) came to him. Jibrîl used to meet him every night of Ramadân until the end of the month and the Prophet (peace be upon him) would recite the Qur'ân to Jibrîl." In another narration, "He would recite the Qur'ân to him, and when Jibrîl met him, he would be more generous than a fast wind (that causes rain and welfare)."[170]

[169] Recorded by Abu Dâwûd and At-Tirmidhy.

[170] Recorded by Al-Bukhâry and Muslim.

Legal Lessons:

"Whoever alleviates...Allah will alleviate his...and whoever conceals...Allah will conceal his ...and whoever makes things easy for an insolvent, Allah will make things easy for him..."

First: This hadith stresses a valuable essential principle of Islamic law which is that "Retribution is according to the deed." Allah says,

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿7﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

which means, "So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." (Az-Zalzalah, 99: 7-8)

And He says,

﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾

which means, "Is there any reward for good other than good?" (Ar-Rahmân, 55: 60)

This principle should primarily be applied by man in his relation with Allah, the Exalted and Ever-Majestic, who created him in a good form, bestowed His Graces upon him, brought him livelihood, provided him with all the means and requirements of life, and provided him with far more than he will ever be able to thank and praise Allah for.

However, when he is able to stand on his own two feet, man disobeys Allah openly and meets the Bounties of Allah with ingratitude and ungratefulness. Man giving gratitude and praise to Allah all his life would never be enough in comparison to the indescribable Gifts of Allah. How can he ever praise Him enough for His Graces? He has at least to be grateful and be truthful to himself. Allah says,

﴿يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿6﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿7﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ﴾

which means, "O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion, in whatever form He willed, He put you together." (Al-Infitâr, 82: 6-8)

And He says,

﴿فَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

which means, "When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favor from Us, he says,

'Only because of knowledge (that I possess) I obtained it.' Nay, it is only a trial, but most of them know not!" (Az-Zumar, 39: 49)

This principle also applies to man's relation with man where there is a specific predetermined retribution, either in this worldly life before the Islamic law and social customs or in the Hereafter before Allah, the Supreme Judge. Islam recognizes the rights and appreciates the good deeds, righteousness, and piety of people. The one who is not grateful to people is not grateful to Allah. It is not fair to requite good with evil; no wise person could do so, so how could the just Islamic law do so?

Is it fair to appoint traitors, disloyal Muslims who have been proven unfaithful, or great criminals who have committed major sins to superior positions and to confer upon them the high ranks? It is sheer madness to honor thieves and severely censure the people of wealth when they are robbed for not depositing their money in the usurious banks[171], etc.

There are many religious texts highlighting this principle, for example the hadith, "Verily, Allah is merciful only to those of His servants who are merciful (to others)." He also said, "Verily, Allah torments those who torment people in this life."

At-Tirmidhy recorded that Abu Sa'îd Al-Khudry (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Any believer who feeds a hungry believer, Allah will feed him on the Day of Resurrection from the fruits of Paradise; and any believer who gives a drink to a thirsty believer, Allah will let him drink on the Day of Resurrection from Ar-Rahîqul-Makhtûm (pure sealed nectar); and any believer who clothes a believer who has no clothes, Allah will clothe him with (the much finer) green garments of Paradise."

Ibn Abud-Dunyâ recorded from Ibn Mas'ûd who said, "People will be gathered on the Day of Resurrection more naked than they ever were, hungrier than they ever were, thirstier than they ever were, and more exhausted than they ever were. So whoever clothes (people) for the Sake of Allah, Allah will clothe him, and whoever feeds for the sake of Allah, Allah will feed him, and whoever gives drinks for the Sake of Allah, Allah will give him drinks, and whoever forgives for the Sake of Allah, Allah will forgive him.

Second: "Whoever conceals (the faults of) a Muslim, Allah will conceal his faults in this world and in the Hereafter."

Islam enacted some punishments to deter the transgressors and tyrants, establish justice, and save lives, property, and honor. Allah says,



[171] This is an actual incident that happened to my father Sheikh 'Abdul-Hamîd Tatây in 1985 at the court of Bâtinah in Algeria. The judge let the oppressive thief free and reproached my father and his companions for not depositing their money that was stolen in the usurious banks. What an inverted logic and what a suppressed justice

which means, "And there is (a saving of) life for you in Al-Qiṣâṣ (the Law of Equality in punishment), O men of understanding." (Al-Baqarah, 2: 179)

And He says,

﴿مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

which means, "Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder or (and) to spread mischief in the land, it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind." (Al-Mâ'idah, 5: 32)

This is why the Prophet (peace be upon him) stressed the application of this essential Islamic obligation. Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'The execution of a legal punishment on this earth is better for mankind than to be showered with rain for thirty days.'"

As we are talking about forgiving and concealing, let us deal with legal punishments from this aspect. Is an intercession acceptable for someone who has violated one of the limits set by Allah? The jurists have differed in answering this question, based on the character of the guilty person and not on the legal procedures in the court.

Abu 'Amr bin 'Abdul-Barr said, "To the best of my knowledge, there is no difference of opinion that intercession for the guilty is meritorious, provided that his case is has not been sent to a judge, who has to order a punishment if informed."

Al-Khaṯṯâby and others said that Mâlik differentiated between the habitually guilty person and the non-habitual saying that, "The former does not deserve intercession at all whether his case is reported to the judge or not, while the latter may be pleaded for if his case is not with the judge." Abu H̱anîfah, At-Thawry, and Al-Awzâ'y, adhering to the hadith above, said that punishment must be applied by the judge if he has been informed of the case, even if the plaintiff (e.g. the slandered person) has forgiven the respondent (e.g. slanderer). However Mâlik, Ash-Sâfi'y, and Abu Yûsuf said that the slandered person may absolutely waiver his rights, thereby canceling the established punishment, as the judge may find out later that such a slander was conceivable, even indicating the truthfulness of such slander. This argument is considerable.[172]

Economic Lessons:

1. The great difference and the dichotomy between the Islamic economic system and others, e.g. the capitalist and communist systems, lies not only in the dimensions and objectives they seek to achieve, but also in the basic

[172] *At-Targhîb wat-Tarhîb (Encouraging and Discouraging Hadith of the Prophet)*, vol. 3, p. 247.

principles. Money, according to the Islamic economic system, does not control a financial transaction. It has to be based on the ethics mentioned in different hadith, such as truthfulness, morality, tolerance, and mercy. Islam also does not consider capital to be a mere means for profiting and wealth, in contrast to the way the other systems regard it who adopt the principle, 'Laissez faire, laissez profiter (let him work, let him profit).' Instead it is regarded as a means of benefit both in this world and in the Hereafter and as a means also to implement the Will of Allah. This is why Islam exhorted people to give loans and considered it to be a way of facilitation for the insolvent. Allah says,

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

which means, "And if a debtor is in a hard time (has no money), then grant him time until it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know." (Al-Baqarah, 2: 280)

Giving a loan in Islam is different from all other systems, because it does not require any interest in return. Islam ordained it as unlawful to gain interest from loans, whereas the international economic systems nowadays are based on usurious interest. This is not new for the capitalist and communist systems, as it is just a continuance of the system that was prevailing in the pre-Islamic era.

'Abdullâh bin Abu Rabî'ah (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) borrowed forty thousand (units of currency) from me; then he got some money so he paid them back to me saying, 'May Allah bless your family and your money. Verily, the repayment of a loan is thankfulness and the paying back [of the loan].'"[173]

There is another hadith by 'Abdullâh bin Mas'ûd (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said, "There is no Muslim who gives another Muslim a loan once but it will be rewarded as two acts of charity."[174]

Al-Barâ' bin 'Âzib (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying, 'Whoever gave a loan of

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[173] Recorded by An-Nasâ'y.

[174] Recorded by Ibn Mâjah, Ibn Hibbân in his *Sahîh*, and Al-Baihaqy who said it was traceable and discontinued.

milk (a camel) or paper (silver) or guided (someone) to the road will have the reward of freeing a slave.'"[175]

To ensure that a loan may be paid back to the lender, the Islamic economic system regulated the processes of borrowing, documentation, and witnessing, and it warned against procrastination and refusal to pay. Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا﴾

which means, "O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes." (Al-Baqarah, 2: 282)

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Procrastination (delay) in repaying debts by a wealthy man is an injustice."[176] And Abu Mûsâ (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Verily, the greatest sin in front of Allah for a servant to meet Him with, after the grievous sins which Allah has prohibited, is that a man dies owing a debt and he does not leave anything to settle it with."[177]

Jâbir (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) used not to offer the Funeral Prayer for someone who died leaving an unpaid debt. One day a dead person was brought [to him to say the Funeral Prayer] and he asked, 'Does he have any debts?' They said, 'Yes, two dinars.' He said, 'Offer the Prayer for your friend!' Then Abu Qatâdah said, 'They are mine (I will settle his debt), O Messenger of Allah.' So the Messenger of Allah (peace be upon him) offered the Prayer. When Allah helped the Prophet (peace be upon him) to gain victory (on his expeditions), he said, 'I am closer to the believers than they are themselves,

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[175] Recorded by Ahmad and At-Tirmidhy.

[176] Recorded by Al-Bukhâry and Muslim.

[177] Recorded by Abu Dâwûd.

so if one of the believers dies in debt I will repay it, but if he leaves wealth it will be for his heirs.'"[178]

2. The Islamic economic laws liberated the poor from exploitation and enslavement. They prohibited any exploitation of the needy and depletion of his energy by those who are wealthy. They try to humiliate the poor and take advantage of them being indebted by imposing their usurious conditions on them, so that their wealth may increase and their interest may grow, while they are living in luxury at the expense of the indebted needy people.

Lessons for Da'wah (the Call to Islam)

1. Narrow-minded Muslims restrict the meaning of the word 'knowledge' to the Islamic law, as they restrict the meaning of 'Fiqh' (understanding) to Islamic jurisprudence with its rulings on worship and transactions. Such restrictions have wronged the Islamic nation greatly and confined it to a limited way of thinking that has impaired its children's mentality. This has led to an ignorance of the universal facts and laws of nature throughout the last few centuries. In the meantime the compilation, or rather the so-called compilation of Fiqh developed, but it was not innovative. It was just based on the best of the old books, bringing them together or separating them and so on in a vicious circle.

   Accordingly, all efforts stopped, the Muslim mentality, known for producing comprehensive works in the Golden Ages of Islam, became idle, thereby neglecting research and the reference books, and even prohibiting the study of the natural and human sciences like chemistry and logic. They neglected scientists such as Ibn An-Nafîs, Al-Hasan bin Al-Haitham, Ibn Sînâ, Al-Fârâby, and Ibn Khaldûn, etc. forgetting the following verses in which Allah says,

   ﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

   which means, "And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy." (Al-Anfâl, 8: 60)

   And He says,

   ﴿وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ﴾

   which means, "And We brought forth iron wherein is a mighty power in matters of war, as well as many benefits for mankind." (Al-Hadîd, 57: 25)

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[178] Recorded by Al-Bukhâry and Muslim.

He also says,

﴿حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿93﴾ قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿94﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿95﴾ آتُونِي زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿96﴾ فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾

which means, "Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said, 'O Dhul-Qarnain! Verily! Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?' He said, 'That (the wealth, authority, and power) which my Lord had established in me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. Give me pieces (blocks) of iron.' Then, when he had filled up the gap between the two mountains, he said, 'Blow,' until when he had made it (red as) fire, he said, 'Bring me molten copper to pour over it.' So they (Ya'jûj and Ma'jûj) were made powerless to scale it or dig through it." (Al-Kahf, 18: 93-97)

In fact, the word 'knowledge' mentioned in this hadith is in the indefinite form, so it has a general meaning because the indefinite form (in Arabic) refers to generalization.

Unfortunately, those who harmed the nation's past remained misled as they thought that the call to Islam depended only on studying Islamic law and that the sciences such as medicine, engineering, and modern technology were of no importance. Consequently, the non-Muslim (Christian) physicians and engineers increased in Egypt in the middle of the twentieth century while the Muslims headed for Al-Azhar and the institutions of Arabic Language and social sciences.

2. If the religious sciences lead man to enter Paradise because they show him the difference between what is lawful and unlawful, what is obligatory and what is supererogatory, etc., the other sciences, the theoretical and applied, affirm his belief in Allah. Ibrâhîm (Abraham, peace be upon him) is quoted by the Qur'ân to have asked Allah for knowledge. Allah says,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَى وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

which means, "And (remember) when Ibrâhîm (Abraham) said, 'My Lord! Show me how You give life to the dead.' He (Allah) said, 'Do you not believe?' He (Ibrâhîm) said, 'Yes (I believe), but to be stronger in faith.' He said, 'Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.'" (Al-Baqarah, 2: 260)

Such sciences show man the Greater Signs of Allah. It makes him stand in front of the Supreme Power touching the incomparable precision of creation and ingenuity, and the magnificent order. All stand motionless in front of this Divine Challenge. Consequently, many scholars of the natural science easily started to believe in Allah with conviction due to such things. Allah says,

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ﴿3﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾

which means, "Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again, can you see any rifts? Then look again and yet again, your sight will return to you in a state of humiliation and worn out." (Al-Mulk, 67: 3-4)

Such scholars, if acquainted with the knowledge of Islam, would be very useful in calling their own brothers and in their own countries. They will be far better than a caller who knows nothing but the judgments on the religious acts.

3. Many students of the natural sciences think that their efforts are of no avail for the Islamic call, so they neglect their scientific studies in pursuit of theological issues, and they dedicate themselves to studying the opinions of the different sects like Al-Ashâ'irah and the Mutazilites. They also delve in such controversial concepts like destiny and fate, or some juristic issues such as the performance of a supererogatory prayer before the Maghrib (Sunset) Prayer, the permissible length of a garment, the application of cologne, hairstyles, etc. They are not aware that abandoning work and delving into arguments only achieves the aims of the enemies of this religion.

Further, the harm in them avoiding the collective duties is greater than that of our enemies. They help to confirm the false idea, spread by the anti-Muslim people that says that "Islam is against science."

Hadith in Practice

1. "Whoever alleviates the distress of a believer in this world..."

   Some Muslims of weak faith, when afflicted by grief or hardship, resort to:

   a. Wearing amulets and talismans, and seeking help from them and not from Allah the Omnipotent. Allah says,

   ﴿وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ﴾

   which means, "And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor which He causes to reach whomsoever of His slaves He will." (Yûnus, 10: 107)

   And He says,

   ﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ﴿83﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِن ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَابِدِينَ﴾

   which means, "And (remember) Ayyûb (Job, peace be upon him), when he cried to his Lord, 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.' So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us." (Al-Anbiyâ', 21: 83-84)

   He also says,

   ﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿78﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿79﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿80﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿81﴾ وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ﴾

   which means, "...Who has created me, and it is He Who guides me; And it is He Who feeds me and quenches my thirst. And when I am ill, it is He who cures me; And Who will cause me to die, and then bring me to life (again); And Who, I hope, will forgive me my faults on

the Day of Recompense, (the Day of Resurrection).'" (Ash-Shu'arâ', 26: 78-82)

'Abdullâh bin Mas'ûd was keen to correct his family's belief. "One day, he entered his house and found his wife wearing something knitted, like a necklace. So he pulled it and broke it saying, 'The family of 'Abdullâh are in no need to associate anything in worship with Allah for which He has sent no authority!' Then he said, 'I heard the Messenger of Allah (peace be upon him) saying "Verily, charms, amulets, and Tiwalah (form of magic) are (considered to be forms of) disbelief."' It was asked, 'O Abu 'Abdur-Rahmân! We know about charms and the amulets, but what is Tiwalah?' He said, 'Something women do to endear their husbands to them.'"[179]

'Uqbah bin 'Âmir (may Allah be pleased with him) narrated, "I heard the Messenger of Allah (peace be upon him) saying, 'Whoever hangs an amulet, may Allah prevent him from reaching his goal. Whoever hangs a bead (for fortune), may Allah not bring him fortune.'"[180]

Amulets were beads that the Arabs used to hang around their children to ward off envy, or so they believed.

b. Seeking help from a Waly (pious worshiper of Allah) or his grave to resolve their problems and remove their hardships. They may make a vow or sacrifice for him, etc.

2. Alleviating distress is not only done by means of money, but also by position and power. At present, the Muslim world does not provide any help or support for Muslim minorities all over the world, whose bad conditions and degrading situations are heading toward the unknown. For example, there are movements to sterilize and Judaize the Palestinians, to Christianize and banish Muslims in Africa and Indonesia, etc. Did we help those afflicted Muslims so that Allah may help us? "Allah will aid a servant as long as the servant aids his (Muslim) brother."

3. "No group of people assembles in one of the houses of Allah (a mosque)..."

In Islam, the mosque holds a high position and has a great mission, as it is the place that creates men; it is the place of worship, the cradle of the Islamic civilization, the military barracks, and the academic school. Due to the importance of the mosque, the first thing the Prophet (peace be upon him) did when he arrived in Medina was to build a mosque.

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[179] Recorded by Ibn Hibbân in his *Sahih* and by Al-Hâkim briefly who said, 'It has an authentic chain of transmission'.

[180] Recorded by Ahmad.

Above all, mosques are places of worship, prayer, and recital as Allah says,

﴿وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

which means, "And sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.)." (Al-Hajj, 22: 26)

And He says,

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ﴾

which means, "In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored)." (An-Nûr, 24: 36)

Islam, nowadays, is afflicted with great, but abandoned mosques. People compete to build mosques, decorate them, and to vary their entrances, minarets, amplifiers, lamps, and extensions. But, in spite of their greatness, they are deserted, except for a few people offering prayer. Most of the old mosques, in which the talented and gifted people were cultivated and from which the guiding stars in the fields of knowledge and faith shone, have just become monuments visited by western tourists. This is the reality.

4. It is very strange that some Muslims think that building a mosque is never completed except by holding banquets, even though they are useless. Such people forget or ignore the main reason behind building mosques. If this was the purpose, then who will feed the pilgrims and provide sustenance for those offering 'Umrah (minor Hajj) while they are in the House? Is food the only thing for which the hearts long, souls desire, and spirits aspire? Such people are not included in this verse. Allah says,

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ﴾

which means, "The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salâh (the prayer), and give Zakâh." (At-Tawbah, 9: 18)

Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) found some people absent from certain prayers and he said, 'I intended to order someone to lead the people in prayer, and then go to the people who do not join it (the congregational prayer) and order that their houses be burnt down with bundles of firewood. If one of

them was to know that he would find a fat fleshy bone to attend it (the night prayer)!'"[181]

5. "Recites the Book of Allah (Qur'ân), and studies it among themselves..."

   Reciting the Qur'ân has an etiquette that was mentioned above, but this etiquette is not followed in most cases. A reciter will never understand the meanings of the Qur'ân when he does not contemplate them. Reciting hastily causes the words and articulation to be confused, the letters to overlap, the sweetness to be lost, and the ineffective will never remain in the soul.

   This is evidenced by the fact that some of the reciters and Imams compete in reciting quickly. Those who offer the prayer in this mosque boast that their Imam is faster than another and that the Tarâwîh (supererogatory prayer performed after Night Prayer) in Ramadân does not take twenty minutes.

6. Some people, depend on this hadith and others, sit in circles for Dhikr (remembering Allah) and to say some special supplications. However, they include some innovations such as practicing wave-like motions, swaying, belly shaking, and drumming. Such an innovation is called Al-Hadrah (a gathering of the Sufis). Allah, describing the so-called prayers of the unbelievers says,

   ﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً﴾

   which means, "Their Salâh (prayer) at the House (of Allah, i.e. the Ka'bah at Mecca) was nothing but whistling and clapping of hands." (Al-Anfâl, 8: 35)

7. "And whoever treads a path in search of knowledge, Allah will make the path to Paradise easy for him due to this."

   The Islamic and Arab countries have sent, and are still sending, scientific missions to acquire scientific knowledge and technology from different countries. Such missions are supported and financed by their respective countries from the money that they took out of their wealth. They wait for their sons to come back to help in the administration of their laboratories, to enhance their industries, and to eliminate the abominable tripartite enemy of poverty-ignorance-hunger.

   However, some such missions, unfortunately, disappointed their respective countries as they returned as enemies to their own brothers in religion, not using their knowledge as a path to lead to them to Paradise and strengthen and fortify their Muslim nations, in implementation of the command contained in this verse,

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[181] Recorded by Al-Bukhâry, Muslim, Abu Dâwûd, At-Timidhy, and An-Nasâ'y.

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾

which means, "And make ready against them all you can of power." (Al-Anfâl, 8: 60)

But, instead, they married European wives to settle their situations and their documentation and went to the western factories and laboratories. Many of them were defeated by such temptations and weakened in the face of this sham splendor thereby causing two losses to their respective nations. Firstly, the material loss through the expenditure and secondly losing the loyalty of this manpower that was expected to replace the foreign manpower that endangers the nation.

8. "And whoever was slowed down by his (committing bad deeds or falling short in doing good) deeds, his (high) lineage will not hasten him."

   This applies to the Muslim community that follows the Qur'ânic course and it will be achieved on the Day of the Hour when we are brought to Allah. Allah says,

   ﴿فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

   which means, "There will be no kinship among them that Day, nor will they ask of one another." (Al-Mu'minûn, 23: 101)

   And He says,

   ﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿34﴾ وَأُمِّهِ وَأَبِيهِ ﴿35﴾ وَصَاحِبَتِهِ وَبَنِيهِ﴾

   which means, "That Day shall a man flee from his brother, And from his mother and his father, And from his wife and his children." ('Abasa, 80: 34-36)

   Unfortunately however, there are many scholars who have no professional ability, but whose prominent high-class lineage has helped them. If not, is it due to charity that the sons of those people who can not even read well are always successful? Many of the former become high officials, ministers, and governors. There is neither Might nor Power save in Allah. He is the Only One who can change situations to better ones!

HADITH THIRTY-SEVEN

Ibn 'Abbâs (may Allah be pleased with him) narrated that from amongst the revelations which the Messenger of Allah (peace be upon him) narrated about his Lord was that he said, "Allah wrote the good and the bad deeds (i.e. He ordered the angels appointed over you to write them), and He then showed how (to write them). If someone intends to do a good deed and he does not do it, Allah will write for him a full good deed (in his account with Him); and if he intends to do it and actually does it, Allah will write for him (in his account) with Him (a reward equal) from ten to seven hundred times to many more times; and if he intends to do a bad deed and he does not do it, Allah will write a full good deed (in his account) with Him, and if he intends to do it (a bad deed) and actually does it, Allah will write one bad deed (in his account)." (Recorded by Al-Bukhâry and Muslim in their compilations with the same wording.)

About the Narrator:

We mentioned previously, in Hadith Nineteen, that Ibn 'Abbâs (may Allah be pleased with him) was born three years before the Hijrah (from Mecca to Medina) in the mountain pass where the Banû Hâshim were besieged.

He was thirteen years old when the Messenger of Allah (peace be upon him) died. It has been reported from him that he said, "I saw Jibrîl (Gabriel, peace be upon him) twice."

One thousand, six hundred and sixty hadith have been reported by him; of which ninety-five are agreed upon by Al-Bukhâry and Muslim, twenty-eight were recorded separately by Al-Bukhâry and forty-seven by Muslim.

He died in At-Tâ'if and was buried there in the year 58 A.H. during the caliphate of Ibn Az-Zubair. Muhammad bin Al-Hanafiyyah performed the Funeral Prayer for him and said, "The pious one of this nation (the Muslim nation) has died."

Lessons Deduced

Behavioral Lessons:

1. The Prophet (peace be upon him) said, "And if he intends to do a bad deed and he does not do it, Allah will write a full good deed (in his account) with Him." If anyone intended to do a bad deed, but did not do it because he feared that people might find out about it and not because he feared Allah, the Exalted and Ever-Majestic, he would not be rewarded for this abandonment. It was said that, "He will be punished for leaving it because of this intention."

   In relation to this matter, it was reported that Ibn 'Abbâs (may Allah be pleased with him) said, "Your fear of the wind if it moves the screen of your door while you are committing a sin, when your heart is not afraid of Allah Who is looking at you, is a greater sin than if you commit the sin by itself.

This is because giving priority to a fear of people over the fear of the Creator is criticized." Allah says,

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾

which means, "They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, And Allah ever encompasses what they do." (An-Nisâ', 4: 108)

And He says,

﴿أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ﴾

which means, "Do you fear them? Allah has more right that you should fear Him, if you are believers." (At-Tawbah, 9: 13)

Al-Fudail bin 'Iyâd said, "They used to say, 'Abandoning the doing of deeds for the sake of people is hypocrisy and doing deeds for the sake of them is polytheism." That is why those most knowledgeable of Allah persisted in being pure in their desire, awe, fear, and hope only for Allah. They used to observe Allah in everything, in doing the obligatory deeds and avoiding the forbidden ones, and both of them were considered dutiful. Allah says,

﴿فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

which means, "So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf, 18: 110)

The danger of polytheism to the believer's creed is not a secret, as it is composed of minute outlets and divided paths. This is why the Prophet (peace be upon him) warned us strictly against it. Abu Mûsâ Al-Ash'ary (may Allah be pleased with him) narrated, "Once the Messenger of Allah (peace be upon him) delivered a speech and said, 'O people! Avoid this polytheism because it is more hidden than the creeping of the ants.' A man said, 'How can we avoid it if it is more hidden than the creeping of the ants, O Messenger of Allah?' He said, 'Say, "Allâhumma innâ na'ûdhu bika min an nushrika bika shai'an na'lamuh, wa nastaghfiruka lima lâ na'lamuh (Allah we seek Your Refuge against associating anything we know with You in worship and we ask for Your Forgiveness for anything that we do not know of)."'"[1]

1 Recorded by Ahmad and At-Tabarâny.

"And if he intends to do it (a bad deed) and actually does it, Allah will write one bad deed (in his account)." It is the Grace of Allah that He ordered every sin to be written as one sin and did not multiply them. However, sins could be multiplied according to the honesty of the doer, his knowledge of Allah, and his closeness to Allah. That is why Allah, the Exalted and Ever-Majestic, warns His Sincere Servants who commit a sin that He will multiply the punishment, even if they are infallible, in order to show them His Grace when He protected them from committing sins. Allah says,

﴿وَلَوْلَا أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿74﴾ إِذًا لَّأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ﴾

which means, "And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death." (Al-Isrâ', 17: 74-75)

He also says,

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿44﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿45﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿46﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ﴾

which means, "And if he (Muhammad) had forged a false saying concerning Us (Allah), We surely should have seized him by his right hand (or with power and might), And then certainly should have cut off his life artery (Aorta), And none of you could withhold Us from (punishing) him." (Al-Hâqqah, 69: 44-47)

The people who are most knowledgeable about Allah say that the good deeds of the righteous are regarded as the smallest acts of goodness done by the people closest to the Prophet (peace be upon him). Since the honor of the Prophet's wives is as the honor of the Prophet (peace be upon him) himself, their position deserves greater respect. This is why Allah says about them,

﴿يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿30﴾ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُّؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا﴾

which means, "O wives of the Prophet! If any of you commits open adultery, the torment for her will be doubled, and that is ever easy for Allah. And whoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her reward twice and We have

prepared for her Rizqan Karîmâ (a noble provision in Paradise)." (Al-Ahzâb, 33: 30-31)

Creedal Lessons:

1. "Allah wrote the good and the bad deeds." In saying that Allah 'wrote' is using the term metaphorically, as it means that Allah predestined the servants' deeds and ordered the angels to write them down as was mentioned in the hadith, "A human being is put together in the womb of his mother...Then Allah sends an angel to breathe his soul into him and then He orders him [the angel] to write four decrees. He is ordered to write down his (i.e. the new being's) livelihood, his (date of) death, his deeds, and whether he will be blessed or wretched (in religion)."[183]

2. We must believe that all the deeds of the servants are done voluntarily; and that all their sayings, actions, beliefs, and intentions are written in the records of the deeds by the two angels who are responsible for writing them. One of them is on the right of the servant and the other is on the left. Each one of them is an observer in attendance who is prepared to record every action and save it. The angel who writes the good deeds is the one on the right and the one who writes the sins is on the left. When a servant does a good deed, the angel on the right will write it at once and if the servant commits a sin and the angel on the left wants to write it, but the angel on the right orders him to delay the writing of it for five hours, as the angel on the right has the authority to order the angel on the left. He does so to give the servant a chance to repent, but if he does not repent it will be written as one sin without any multiplication.[184]

   There are several pieces of evidence that proves this matter. Allah says,

   ﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿10﴾ كِرَامًا كَاتِبِينَ ﴿11﴾ يَعْلَمُونَ مَا تَفْعَلُونَ﴾

   which means, "But verily, over you (are appointed angels in charge of mankind) to watch you, Kirâman (honorable) Kâtibîn (writing down your deeds), They know all that you do." (Al-Infitâr, 82: 10-12)

   And He says,

   ﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿17﴾ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

   which means, "(Remember!) That the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty),

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2 See Hadith Four in this series.

3 Adopted from *Sirâj As-Sâlik Sharh Ashal Al-Masâlik (Simplified Maliky Jurisprudence)*.

one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (Qâf, 50: 17-18)

And the hadith, "Angels come to you in succession by night and day." The wisdom behind writing the deeds is, on the one hand, to reveal the Justice of Allah, the Exalted and Ever-Majestic, on the Day of Resurrection and on the other hand to restrain the servant from committing sins when he knows that he is being observed and that his deeds is being recorded accurately.

Juristic Lessons:

"And if he intends to do it and actually does it, Allah will write for him (in his account) with Him (a reward equal) from ten to seven hundred times to many more times." Allah blessed us when He multiplied our good deeds from ten to many more times. Allah says,

﴿وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

which means, "But if there is any good (done), He doubles it, and gives from Him a great reward." (An-Nisâ', 4: 40)

It is a rule that the reward of every good deed is multiplied ten times. Allah says,

﴿مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾

which means, "Whoever brings a good deed (Islamic monotheism and deeds of obedience to Allah and His Messenger) shall have ten times the like thereof to his credit." (Al-An'âm, 6: 160)

The tenfold multiplication of the reward is according to the Wish of Allah. As Allah says,

﴿مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ﴾

which means, "The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases." (Al-Baqarah, 2: 261)

1. **Some acts of obedience whose rewards are multiplied:**

   Among the acts of obedience whose reward Allah, the Exalted and Ever-Majestic, will multiply over ten times is Sadaqah (charity), as the previous verse reveals. 'Abdullâh bin Mas'ûd (may Allah be pleased with him) narrated, "A man brought a muzzled camel and said, 'O Messenger of Allah! This is (offered) for the Sake of Allah.' The Messenger of Allah (peace

be upon him) said, 'For this, you will have seven hundred camels on the Day of Judgment, all of which will be muzzled.'"[185]

The reward of patience is only known to Allah. Allah says,

﴿إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

which means, "Only those who are patient shall receive their rewards in full, without reckoning." (Az-Zumar, 39:10)

The same applies to observing the fast. Abu Hurairah (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Allah said, "All the deeds of the sons of Adam (people) are for them, except for observing the fast which is for Me, and I will give the reward for it. Fasting is a shield (or protection from the Fire and from committing sins)."'"[186] And also among such acts of obedience are Jihâd (fighting in the Cause of Allah), offering the congregational prayer, reciting the Glorious Qur'ân, and many other things.

2. **Reasons behind the multiplication:**

   a. The multiplication of the reward is according to the believer's sincerity and goodness of faith. Muslim recorded that Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "If any one of you seeks to perfect his Islam, then each good deed he does will be rewarded ten times to seven hundred times and each bad deed will be recorded as it is, until he meets Allah, the Exalted and Ever-Majestic."

   b. It is also dependent on how much the act of worship is needed and according to its merits, like spending money in the Cause of Allah on the cost of fighting in the Cause of Allah, spending on Hajj, on family, on orphans, and on the needy. It is also according to the time when the expense is needed. 'Aṯiyyah bin 'Umar (may Allah be pleased with him) narrated, "This verse was revealed,

   ﴿مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾

   which means, "Whoever brings a good deed (Islamic monotheism and deeds of obedience to Allah and His Messenger) shall have ten times the like thereof to his credit." (Al-An'âm, 6: 160) in connection with Bedouins." So it was said to him, "What about the

4 Recorded by Muslim.
5 Recorded by Al-Bukhâry and Muslim.

Muhâjirûn (immigrants)?" He said, "What is more." Then he recited what Allah says,

﴿وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

which means, "But if there is any good (done), He doubles it, and gives from Him a great reward." (An-Nisâ', 4: 40)"

c. It can also be multiplied due to the time that it is done and sometimes according to the place, like in the month of Ramadân, on the Night of Divine Decree (which is better than a thousand months), in the sacred months, etc. Allah says,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

which means, "Verily, the number of months with Allah is twelve (in a year), so was it ordained by Allah on the day when He created the heavens and the earth, of them four are Sacred, (i.e. the 1st, 7th, 11th and 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein." (At-Tawbah, 9: 36)

As for the places, some of them are: the Meccan Sanctuary, the Sacred Mosque, the Prophet's Mosque, and Al-Aqsâ Mosque, all of which Allah has blessed. These mosques are the only mosques to which one should travel.

3. **Role of intention in the validity of Sadaqah and Zakâh:**

We do not mean that intention is not necessary in Sadaqah (charity) and Zakâh (obligatory charity) or that they are valid without it, because the validity of acts of worship and their acceptance depends basically upon the intention. But we want to demonstrate that the intention of giving Sadaqah to the poor and needy is enough in itself, even if the Sadaqah does not reach them, the reward for it is granted, if Allah wills, for its giver. Ma'n bin Yazîd (may Allah be pleased with him) narrated, "My father Yazîd had prepared some gold coins for charity and left them with a man in the mosque (to give to the poor). But I went and took them and brought them back to him (my father). My father said, 'By Allah! I did not intend to give them to you.' I took (the case) to the Messenger of Allah (peace be upon him). On hearing it, the Messenger of Allah (peace be upon him) said, 'O

Yazîd! You will be rewarded for what you have intended. O Ma'n! Whatever you have taken is yours.'"[187]

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "A man said, 'Tonight I will give something in charity.' He went out with his donation and (unknowingly) gave it to a thief. The next morning the people said, 'Last night he gave charity to a thief.' (On hearing that) he said, 'O Allah! All the praises are due to you. (I gave it) to a thief. I will give in charity (again).' And so he went out with his donation and (unknowingly) gave it to a fornicator. The next morning the people said, 'Last night he gave charity to a fornicator.' The man said, 'O Allah! All the praises are due to you. (I gave my donation) to a fornicator. I will give in charity.' So he went out with his donation and (unknowingly) gave it to a rich person. The next morning the people said, 'Last night he gave his donation to a wealthy person.' He said, 'O Allah! All the praises are due to you. (I had given charity) to a thief, to a fornicator, and to a wealthy man.' Then someone came to him (in a dream) and said to him, 'The charity that you gave to the thief, might make him abstain from stealing, and that given to the fornicator might make her abstain from fornication, and that given to the wealthy man might be a lesson for him and he might spend from that which Allah has given him (in the Cause of Allah).'"[188]

All of this was concerning Sadaqah (voluntary charity), as for Zakâh (obligatory charity), it is only to be given to the eight categories of people mentioned in the Qur'ân. Allah says,

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

which means, "As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkîn (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for the Mujâhidûn (those fighting in the Cause of Allah)), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise." (At-Tawbah, 9: 60)

Zakâh that appears to be given to anyone other than those eight types is not valid, even if it was given at the discretion of the giver.

4. **Judgment pertaining to whoever intends to do a good deed:**

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6 Recorded by Al-Bukhâry in *Kitâb Az-Zakâh (Book of Zakâh)*.

7 Recorded by Al-Bukhâry, Muslim, and An-Nisâ'y.

Whoever intends to do a good deed and decides to do it, but was unable to do it due to a strong reason, the evidence says that he will be given the same reward as someone who did it. While any one who intends to do something, but was too idle to do it, Allah will recorded it as a full good deed in reward for his good intention. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "If my servant talks (to himself) about doing a good deed (but does not do it), I will write it for him as one good deed."

Abud-Dardâ' (may Allah be pleased with him) said, "Whoever goes to bed having the intention to perform the optional night prayer and he oversleeps until the morning, what he had intended will be recorded for him."

It was recorded that Sa'îd bin Al-Musayyib said, "Whoever intends to offer a prayer, observe a fast, perform Hajj, perform 'Umrah (minor Hajj), or fight in the Cause of Allah, but he was prevented from doing it, Allah will give him (the reward for) what he has intended."

Here is a great advice given to us by Zaid bin Aslam. "There was a man who used to wander about the scholars saying, 'Who can guide me to a deed that I can do continuously, as I do not want to have any hour during the day or night without worshipping Allah, the Exalted?' It was said to him, 'You have met your aim. Do as many good deeds as you possibly can and when you become tired or finish doing them, intend to do more good deeds, as the one who intends to do good deeds is like the one who actually does them.'"

As a proof of all this is what Abu Kabshah (may Allah be pleased with him) narrated from the Prophet (peace be upon him) who said, "The world is for four people: A servant whom Allah has blessed with money and knowledge with which he fears Allah and he maintains the ties of kinship and knows the right of others on this money which Allah has obligated him with. He is in the best rank. A servant whom Allah has blessed with knowledge, but not with money. He has a good intention and says, 'If I have any money, I will do as so and so (the first one) is doing.' He is (rewarded according) to his intention. Their (the two peoples') reward will be the same. A servant whom Allah has blessed with money, but not with knowledge. He is disorganized, spending his money without any knowledge. He neither fears Allah nor maintains his ties of kinship with this money, nor does he know of any of the obligatory rights on this money that Allah has ordained. He is in the worst rank. A servant whom Allah neither blessed with money nor with knowledge, but who says, 'If I had any money, I would do as so and so (the third one) is doing.' He is (rewarded) according to his intention and their punishment is the same.'"[189]

8 Recorded by Ahmad, At-Tirmidhy, and Ibn Mâjah, whose wording this is.

The clause 'Their reward is the same' means the basis of the reward, not including the multiplication, or what would be the benefit of doing good deeds? Allah says,

﴿فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿95﴾ دَرَجَاتٍ مِنْهُ﴾

which means, "Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) with a huge reward; Degrees of (higher) grades from Him." (An-Nisâ', 4: 95-96)

Ibn 'Abbâs (may Allah be pleased with him) and others said, "Those who sat at home, whom Allah preferred above those who strive hard and fight, are a grade above the others. They are the ones who have an excuse for sitting at home. But those who sat at home when Allah preferred the fighters above them in grades are the ones who sat there without any excuse.

The Messenger of Allah (peace be upon him) described the ones who had excuses during the Battle of Tabûk as the weepers. He said, "In Medina, there are some people who whenever you travel a distance (in the Cause of Allah) or cross a valley, they are with you." They said, "O Messenger of Allah! Even though they were in Medina?" He said, "(Yes,) while they were in Medina, they were prevented by a genuine excuse."

Cultural Lessons:

"And if he intends to do a bad deed..." When the enemies of Islam lost their hope of harming the Glorious Qur'ân and found that it was protected and shielded against all abuse, they turned towards the other Islamic references. They started with the compilations of the hadith and tried to fill them with insertions and other false accounts. However, they were unsuccessful and their plans were thwarted due to the great efforts exerted by the hadith scholars, whom Allah had predestined to preserve His Creed and the Sunnah of His Prophet (peace be upon him). Preserving these books is like preserving the Qur'ân itself, for they have a great value and role in explaining the Qur'ân, limiting the unlimited, and specifying its generalities. These scholars spared no effort, to the extent that they used to travel very far and face great hardship, just to be sure of the chain of transmission of one hadith. Their efforts were fruitful and gave us the great authentic books of hadith. They removed all the falsehood from these precious jewels and separated the weak from the strong and the authentic from the defective. They worked hard to prevent the enemies of Islam and of the Sunnah from causing harm.

But the enemies are still ready and prepared. They have not lost hope or surrendered, and they launched another attack on the Glorious Qur'ân, meaner than before, and they made sure it was successful. They prepared a huge number of

people to interpret it and fill the books of interpretation with dangerous fabricated tales. Some books of interpretation spread these tales and they are now regarded as facts. They are mentioned in some books as facts, while they are actually poison. Their narrations included things that abused the honor of the prophets, slandered their dignities, and spoke ill of their great status'. All of this is done in the way of the people of Israel, who never feel ashamed of accusing any prophet of fornication, even with his youngest or eldest daughter, etc.

As an example of what some of the expositors had done in explaining what Allah says,

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا﴾

which means, "And indeed she did desire him and he would have inclined to her desire." (Yûsuf, 12: 24)

They agreed that the intention of the wife of Al-'Azîz was a bad one and that she wanted to sin, but they disagreed regarding the intention of the Prophet Yûsuf (Joseph, peace be upon him). Someone said, "'She intended' means 'to commit a sin' but 'He intended' means 'to commit a sin but he did not'."

Another one says, "The interest between both of them was there before this incident. It was stirring in Yûsuf's soul during the time he was going through adolescence."

Scholars have refuted all of these false interpretations and reached the conclusion that the difference between her intention and his was that she wanted to take revenge on him as she had failed to achieve what she desired, while he wanted to be prepared to defend himself. He was on the point of doing so when he saw the signals and the way she was dressed for him. Their situation was a heated one, as if they were preparing to fight, but he saw the proof and protection of his Lord that she had never seen. Allah inspired him that running away from this situation was best for him in order to fulfill what Allah had prepared for him with His Wisdom. So both of them raced toward the door and what happened was mentioned in the verses concerning this account. This is the summarization of the opinion of Ibn Jarîr, which was supported by Ar-Râzy and Abu Bakr Al-Bâqillâny. There is another interpretation of this verse which believes that the verse has some kind of temptation and resistance. Abu Hâtim said, "I was reading to Abu 'Ubaidah the difficult terms in the Qur'ân. When I reached the verse,

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا﴾

which means, "And indeed she did try to seduce him and he would have inclined to her desire," (Yûsuf, 12: 24) Abu 'Ubaidah said, 'There is temptation and resistance. The meaning would be, indeed she did desire him, and had he not seen the evidence from his Lord, he would have inclined to her desire.'"

Psychological Lessons:

"If somebody intends to do a good deed..." This honorable hadith shows us that there are five degrees of the intention inside anyone that leads to the carrying out of good or bad deeds. They include a degree that will neither be rewarded nor punished and a degree that will not be punished but will be rewarded. They are as follows:

1. A notion, which is an intuitive feeling that comes into the soul and passes away as fast as the clouds. There is a consensus that the one who possesses a notion is not called to account for it, because it is not among the servant's deeds. It is just a passing notion that he can not prevent.

2. An idea, which comes to the soul and stays for a while but then it goes away.

3. A cogitation, which happens inside the soul causing hesitations between doing and not doing a deed.

4. An intention, when one matter comes to the soul and one feels it is preferable, but without determination. In this degree, there is a separation between the good deed and the evil. The good deed is recorded while the evil one is not. That is due to the above hadith, "And if he intends to do a bad deed and he does not do it, Allah will write a full good deed (in his account) with Him."

5. A determination, which is intending to carry out the deed and insisting on it. It lasts in the soul and the person feels at ease with it. Most of researchers follow the view that the one who acts at this degree is called to account. Among those who follow this opinion is the judge Abu Bakr. Judge 'Iyâd said in the book *Ikmâl Al-Mu'lim (Commentary on Sahih Muslim)*, "The majority of the predecessors and the people of knowledge from the jurists, hadith scholars, and scholars of creed follow what the judge Abu Bakr preferred."

Ibn Al-Mubârak said, "I asked Sufyân Ath-Thawry, 'Is a servant held responsible for his intention?' He said, 'If it was a determination, he will (be held responsible).'" They gained their evidence from the statement of Allah,

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ﴾

which means, "And know that Allah knows what is in your minds, so fear Him." (Al-Baqarah, 2: 235)

And from His saying,



which means, "But He will call you to account for that which your hearts have earned." (Al-Baqarah, 2: 225)

There is also the saying of the Prophet (peace be upon him), "Vice is what rankles in your heart and that which you hate people knowing about."

They believed that his saying, "Verily, Allah forgave my people the evil promptings that arose within their hearts as long as they did not speak about them or did not act upon them." This referred to the idea degree. They said, "That which a servant hides and decides in his heart (to do) is his gain and work, so it is not to be forgiven."

How does Islam deal with psychological notions?

1. Islam orders us to seek refuge with Allah from the cursed Satan. Allah says,

   ﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ﴾

   which means, "And if an evil whisper comes to you from Shaitân (Satan) then seek refuge with Allah." (Al-A'râf, 7: 200)

   If your soul cogitates over evil deeds, know that this is the temptation of Satan. This is one of his battles to fight your creed. So you should seek refuge with Allah from him in order to protect your heart from his plotting. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Satan will come to one of you and say, 'Who created such and such a thing? Who created such and such a thing?' Until he says, 'Who created your Lord?' When he whispers such a question, one should seek refuge with Allah and give up such thoughts.'"[190]

2. The Prophet (peace be upon him), in order to prove that such temptations will not harm any believer as long as he seeks refuge with Allah, regarded such temptations as sheer faith as long as the soul is fighting and preventing them. 'Abdullâh (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) was asked about evil prompting, to which he replied, 'It is pure faith.'"[191]

   Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Satan will come to one of you and say, 'Who created the heaven? Who created the earth?' (And he) would reply, 'Allah did.' He who found himself confronted with such a situation should say, 'I affirm my faith in Allah and His Messenger.'"[192]

   Anas bin Mâlik (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Allah, the Exalted and Ever-Majestic, said, 'Verily, your people would constantly say, 'What is such and such? What is

9 Recorded by Al-Bukhâry, Muslim, and Abu Dâwûd.
10 Recorded by Muslim.
11 Recorded by Al-Bukhâry and Muslim.

such and such? Until they would say, 'Well, it is Allah Who created the creation, but who created Allah?'"[193]

Lessons for Da'wah (the Call to Islam)

The call will never achieve its goals unless its callers combine two methods, invitation and intimidation. Here the importance of wisdom, beautiful preaching, and arguing using what is better will be clear and their results will appear. All of these methods will continue to remain as just methods, as long as they are not connected to the meanings and subjects expressed in the Qur'ân. Allah says,

﴿قُلْ هَـٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ﴾

which means, "Say (O Muhammad), 'This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic monotheism) with sure knowledge." (Yûsuf, 12: 108)

Some of the callers today have most of the essential material; that is to say, they have sure knowledge, a good understanding of the juristic and creedal judgments, and even know the books of hadith by heart, but they declare publicly that they will not interfere in matters of oppressive governing. They are doing so not through fear of a tyrannical ruler or seeking power and veneration, but out of their good intention and pure conscience. They teach and judge according to what is mentioned in the Qur'ân, although they do not understand most of it. They only know some verses like this verse,

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

which means, "Verily, the prayer is enjoined on the believers at fixed hours." (An-Nisâ', 4: 103)

And He says,

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾

which means, "Cut off (from the wrist joint) the (right) hand of the thief, male or female." (Al-Mâ'idah, 5: 38)

and He says,

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

which means, "The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes." (An-Nûr, 24: 2)

Even though such callers have insight into the judgments of their religion, they do not have insight into the correct way to call and so they cause more harm to Islam

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12 Recorded by Al-Bukhâry and Muslim.

than good. The rulers and emirs seek their opinions and they start giving legal opinions for the official councils, and this is when many of them trip up. They start to give their personal interpretative judgments and to create supplications for the rulers and emirs of the believers. Thus, they earn the displeasure of Allah and the one whose pleasure they wanted to gain by displeasing Allah will also be displeased with them.

Another group of callers know nothing about Islam except about having long beards and wearing harsh woolen clothes. They wonder all over Europe and America with nothing to support their call, except a good intention and smiling face. These groups, even if their followers are numerous, do not add anything to Islam.

I have now talked to many followers of such groups that I did not previously know about, as I hate bias, partiality, and belonging to movements for just the sake of belonging. This is because it leads a person to become a caller for his movement, and not for his religion, and he then becomes convinced that the one in his movement is his friend while his enemy is the one against it. I talked to them in several of the mosques in France where they used to come from all over the world. To tell the truth, they bear hardships and go through many difficulties, but all I found in them was some passion. One of their leaders said to me, "The Companions used to call others just by their good intentions."

Among the disasters that the Islamic call is suffering from in this era is having a group that frightens more than it attracts the attention. They distort ideas, instead of correcting them. Their harm is obvious and its benefit is nothing. They preach to people from ivory towers and look down on them like masters regarding their servants. They insist on repeating, in front of everyone, that the whole world is a deception and deteriorating and that they are the captains of the ship of salvation, while they have nothing but rude and rough manners and words.

Things would have been better if all of those who have appointed themselves as callers had taken the wisdom, beautiful preaching, and truthful knowledge from the pure source; the Glorious Qur'ân, and if they had followed the example of the Messenger of Allah (peace be upon him). They should also have read the biographies of the great scholars to know that the call for Islam is not just having an intention, smiling, and having mere knowledge and education. The great scholar Imam An-Nawawy mentions this in his comments on this hadith with his great style, knowledge of language and the hadith, and his understanding of the different ways of motivation.

He said, "Look my brother, may Allah bestow His Success on me and you, at the evidence that shows that Allah is very kind to His servants. Allah says, 'in his account with Him' which shows how Allah cares for this one good deed. The word 'full' denotes confirmation and care, in regard to the sin that one has intended to commit but has abandoned. Allah will write it as a full reward with Him. He stresses this reward using the word 'full.' If he commits the act, it would be written as one sin, and He stressed this using the word 'one' and not 'full.' To Allah are due all praises. Glorified be He. We can never praise him enough."

Hadith in Practice

By now we know that Mecca, or more especially the Meccan Sanctuary, is among the places in which rewards and punishments are multiplied. As Allah says,

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

which means, "The Hajj is (in) the well-known (lunar) months (the tenth month, the eleventh month and the first ten days of the twelfth month of the Islamic calendar, i.e. over two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj." (Al-Baqarah, 2: 197)

Ibn 'Umar said, "Al-Fusûq is committing the acts of disobedience of Allah in the Sacred places."

Allah says,

﴿وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾

which means, "And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islamic monotheism), him We shall cause to taste a painful torment." (Al-Hajj, 22: 25)

This means that whoever wants to abandon righteousness and follow injustice inside the Sacred Mosque will receive a painful punishment. A group of the Companions used to avoid staying in the Sacred Mosque for fear of committing sins in it. Ibn 'Abbâs, 'Abdullâh bin 'Amr bin Al-'Âs, and 'Umar bin 'Abdul-'Azîz used to do the same. 'Abdullâh bin 'Amr bin Al-'Âs used to say, "A sin inside it is greater." It was reported that 'Umar bin Al-Khattâb (may Allah be pleased with him) said, "I would prefer to commit seventy sins (outside Mecca) than to commit one sin inside Mecca."

Mujâhid said, "[The enormity of] Sins are multiplied in Mecca, exactly as [the value of] good deeds are multiplied." Ibn Juraij said, "I was informed that one sin (committed) in Mecca is equal to one hundred sins and a good deed is the same." Ibn Ishâq bin Mansûr said, "I said to Ahmad concerning something in the hadith, 'Is an evil deed recorded as more than one?' He said, 'No, we did not hear of such a thing, except [if it occurs] in Mecca due to its glorification, even if the man is in Aden (to indicate that he is far away from Mecca).' Ishâq bin Râhawaih said the same as Ahmad.

Ad-Dahâk said, "If a man intends to do a bad deed inside Mecca while he is outside it but does not do it, it will be recorded for him as a bad deed."

As-Siddy reported that Murrah bin 'Abdullâh bin Mas'ûd said, "There is no servant who intends to do a bad deed and does not do it but it will be recorded for him. If he intends to kill another person inside the House while he is in Aden, Allah will punish him severely. Then he recited,



which means, "And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islamic monotheism), him We shall cause to taste a painful torment." (Al-Hajj, 22: 25)[194]

I mentioned all of these sayings to show the grave offenses that are committed nowadays by some pilgrims inside the Meccan Sanctuary due to their disputes, quarrels, abuse, insults, fighting, etc. We pray to Allah for safety and good health.

13 Recorded by Imam Ahmad and others.

HADITH THIRTY-EIGHT

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Allah, Blessed and Exalted be He, said, 'I will declare war against anyone who shows hostility to a pious worshipper of Mine. And the most beloved things with which My Servant comes nearer to Me is what I have enjoined upon him; and My Servant continues to draw closer to Me through performing Nawâfil (praying or doing extra deeds in addition to what is obligatory) until I love him. If I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks. If he asks Me, I will surely give him, and if he asks for My Protection (Refuge), I will surely protect him (i.e. grant him My Refuge).'" (Recorded by Al-Bukhâry and Muslim)

Lessons Deduced

Behavioral Lessons:

The reality of devoutness and the way to attain it:

The phrase 'pious worshipper' generally means a believer, as Allah says,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

which means, "Allah is the Waly (Protector or Guardian) of those who believe. He brings them out from darkness into light." (Al-Baqarah, 2: 257)

Specifically, 'pious worshipper' means anyone who fears Allah, the Exalted and Ever-Majestic. Because of this fear, he perseveres in performing the various acts of worship, avoiding the forbidden matters, and forsaking the doubtful ones. There are many verses that describe a pious worshipper and explain his reality. Among these verses are the following,

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿55﴾ وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾

which means, "Verily, your Waly (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salâh (the prayer), and give Zakâh, and they bow down (submit themselves in obedience to Allah in prayer). And whoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious." (Al-Mâ'idah, 5: 55-56)

The following verses mention his condition in this life as well as the good news for their security in the Hereafter. Allah says,

﴿أَلا إِنَّ أَوْلِيَاءَ اللَّهِ لا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ ﴿62﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿63﴾ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ﴾

which means, "No doubt! Verily, the Awliyâ' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, Those who believed (in the Oneness of Allah - Islamic monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds) For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter." (Yûnus, 10: 62-64)

He also says,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ أَلاَّ تَخَافُوا وَلا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿30﴾ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ﴾

which means, "Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqâmû (stood straight, i.e. they truly followed the religion of Allah), on them the angels will descend (at the time of their death) (saying), 'Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) that you ask for.'" (Fussilat, 41: 30-31)

Through reviewing the above verses that show the reality of a pious worshipper and his characteristics, i.e. of having good faith and piety, performing the prayer, paying Zakâh (obligatory charity), and remaining firm on the path, on righteous behavior, and on virtue, we understand that devoutness is something that can be acquired[195] as long as the way leading to it is clear. Therefore, whoever follows this way, adopts the characters of devoutness, shows absolute loyalty to the Protector, the Exalted, and frees himself from loyalty to anyone else will be a pious worshipper, even if he does not wear a green turban or is not known to others. This is due to the hadith in which the Messenger of Allah (peace be upon him) said, "Many a person with disheveled hair and covered with dust is turned away from the doors (whereas he is held in such a high esteem by Allah) that if he were to pray in the name of Allah (about anything) Allah would fulfill that."

The levels of pious worshippers:

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1 It is all achieved by the Leave of Allah, the Exalted.

"And the most beloved things with which My Servant comes nearer to Me...and My Servant continues to draw closer to Me..."

This hadith shows two levels of devoutness:

The first level is that of the pious worshippers who get closer to Allah through performing the obligatory acts of worship, they are those who follow a middle course. Allah says,

﴿وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ﴾

which means, "And of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds." (Fâṯir, 35: 32)

Those are the ones who have chosen the best path, as 'Umar bin Al-Khaṯṯâb (may Allah be pleased with him) said, "The best of deeds is performing what Allah has ordained, avoiding what Allah has forbidden, and having a great trust in that which is with Allah, the Exalted." In this concern, 'Umar bin 'Abdul-'Azîz said in one of his speeches, "The best acts of worship are performing the obligatory acts and avoiding the prohibited acts."

The second level is that of the foremost pious worshippers who have taken the complete way and have become near to Allah by their diligence in the supererogatory acts of worship after having completed the obligatory ones and avoided whatever is undesirable so that they should not fall into whatever is prohibited.

The pious worshippers of Allah are His Loved Ones:

The Love of Allah toward one of His Servants is a reward that results from his seeking to be near his Lord, for Allah says in this Divine Hadith, "And My Servant continues to draw closer to Me through performing Nawâfil (praying or doing extra deeds in addition to what is obligatory) until I love him."

Love usually emanates from an admiration of the beloved person; but the love of a believer is characterized by depth and conviction. The most striking matter in this world, and that which draws one's attention, is that the large number of clear evidences that indicate how Great and Perfect the Creator is in everything that He creates. Allah says,

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

which means, "Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (Âl-'Imrân, 3: 190)

That is why the heart of a believer is full of love for Allah above anything else, because he knows Allah the way He should be known. Loving Allah is not a passion, a feeling, or a hollow pretending, but it has some signs that prove its sincerity. It has some prerequisites that symbolize it:

1. Obeying Allah, the Exalted by following His Commands and avoiding His Prohibitions.

2. Following the Messenger of Allah (peace be upon him), as Allah says,

    ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

    which means, "Say (O Muhammad to mankind), "If you (really) love Allah then follow me (i.e. accept Islamic monotheism, follow the Qur'ân and the Sunnah), Allah will love you and forgive you of your sins." (Âl-'Imrân, 3: 31)

3. Loving Allah should be above any other considerations. It should be far more important than personal interests, family, country, children, or money. The Exalted says,

    ﴿قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

    which means, "Say, 'If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight...are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment).'" (At-Tawbah, 9: 24)

The results of the love of Allah one for His Pious Worshippers:

Among the results of a Servant of Allah loving Him is that Allah, the Exalted, will love him too. This love is manifested in the way described in the Divine Hadith as follows:

1. "I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks."

    The meaning here can be seen in two ways. We can add the word "protect" to the hadith in order to understand the meaning. That is to say, "I will protect his hearing, protect his sight, protect his hands, and protect his legs." Therefore, Allah will protect His Beloved Servant's person from committing sins. Another meaning is that the faith of a believer prevents him from committing sins and induces him to fear Allah in every act. Thus, his limbs will not move to act in any way except in that which pleases Allah, the Exalted and Ever-Majestic. This is the opinion of some of the predecessors, like Sulaimân At-Taimy who said that such people do not know how to disobey Allah. Furthermore, 'Aly bin Abu Tâlib (may Allah be

pleased with him) said, "We always thought that Satan used to fear to seduce 'Umar to commit any sin."

2. "And if he asks Me, I will surely give him, and if he asks for My Protection (Refuge), I will surely protect him." "If he invokes Me, I will answer him (i.e. his invocation), and if he asks Me, I will surely give him."

   The history books and biographies report actual examples of many of the pious predecessors who were known for their answered invocations. In spite of this, they never used this gift to gain more of the vanities and treasures of this world, as they had relinquished those matters and so they did not ask for anything more than the Love of the Lord, the Exalted and Ever-Majestic.

   Dâwûd (David, peace be upon him) used to say in his invocation, "O Allah! I ask you to make me love You and love whoever loves You and love any deed that will make me attain Your Love. O Allah! Make Your Love dearer to me than myself, my family, my property, and cold water."

   And it was reported that the Prophet (peace be upon him) used to invoke Allah saying, "O Allah! Make Your Love dearer to me than anything else, and fearing you be the thing most fearful, and make me dispense with the needs of this world by yearning to meet You. And if You make this world a joy and comfort for the eyes of the people of this world, make my joy and comfort be in worshiping You."

   There are numerous examples of the answered supplications of the pious worshippers. There is no harm in mentioning some of them here. It was recorded in an authentic hadith that Ar-Rubai' bint An-Nadr broke the front tooth of a slave girl, so the relatives of Ar-Rubai' requested that the girl's relatives accept an Irsh (i.e. compensation for wounds, etc.) or that they would pardon (the offender), but they refused. So, they went to the Prophet (peace be upon him) who ordered them to effect the retaliation. Anas bin An-Nadr asked, "O Messenger of Allah! Will the tooth of Ar-Rubai' be broken? No, by Him Who has sent you with the Truth! Her tooth will not be broken." The Prophet (peace be upon him) said, "O Anas! The Law of Allah ordains retaliation." Later on, the relatives of the girl agreed to take the Irsh. The Prophet (peace be upon him) said, 'There are some of the Servants of Allah who, if they take an oath by Allah, are responded to by Allah (i.e. their oath is fulfilled)."

   And it was reported in *Sahîh Al-Hâkim* that Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Many are those obscure unimportant humble people, with (only) two torn garments, who if they take an oath by Allah, Allah will fulfill their oaths. Al-Barâ' bin Mâlik is one of them."

   And it was indeed granted to him. When the Muslims met an attacking army of the polytheists, they said to him, "Take an oath by Allah." He said, "I take an oath by You Allah to let us conquer them," and Allah granted

that to them. Then the two parties met once again. So the Muslims said to Al-Barâ', "Take an oath by Allah." He said, "I take an oath by You Allah to let us conquer them and let me follow Your Prophet, peace be upon him." The Muslims conquered the disbelievers and Al-Barâ' was killed.

Creedal Lessons:

"Anyone who shows hostility to a pious worshipper of Mine..."

The hatred of the members of Ar-Râfidah sect and that of the other Shiites toward Abu Bakr As-Siddîq is showing hostility toward one of the best pious worshippers of Allah and believing in this preference [to the Companions] is one of the things that is compulsory to be affirmed and assured.

Much has been mentioned about his merits. It is enough honor for him that he is the person indicated in the following verse,

﴿ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾

which means, "The second of two, when they (Muhammad and Abu Bakr) were in the cave, and he said to his companion (Abu Bakr), 'Be not sad (or afraid), surely Allah is with us.'" (At-Tawbah, 9: 40)

He was the first man to embrace Islam and he was a relative of the Prophet (peace be upon him) by marriage and his successor. Abu Sa'îd (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) addressed the people saying, 'Allah has given the option to a Slave of His to choose this world or that which is with Him. The slave has chosen that which is with Allah.' Whereupon, Abu Bakr wept, and we were astonished at his weeping that had been caused by what the Prophet (peace be upon him) had mentioned about a slave (of Allah) who had been offered a choice. (We learned later on that) the Messenger of Allah (peace be upon him) himself was the one who had been given the choice, and that Abu Bakr understood that better than all of us. The Messenger of Allah (peace be upon him) added, 'The person who has favored me most of all, with both his company and wealth, is Abu Bakr. If I were to take a Khalîl (closest one) other than my Lord, I would have taken Abu Bakr, but (what relates us) is the Islamic brotherhood and friendship. None of the mosque gates are to be closed except for the gate of Abu Bakr.'"[196]

Moreover, Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Jibrîl (Gabriel, may Allah be pleased with him) came, took me by the hand, and showed me the door of Paradise through which my nation will enter." Abu Bakr then said, "O Messenger of Allah! I wish I had been

2 Recorded by Al-Bukhâry and Muslim.

with you so that I might have seen it. The Messenger of Allah (peace be upon him) said, 'Verily, You, Abu Bakr, will be the first of my nation to enter Paradise.'"[197]

Furthermore, Abu Hurairah (may Allah be pleased with him) also narrated that the Prophet (peace be upon him) said, "None among those who deserve to be rewarded by us is left without being compensated, except for Abu Bakr. Verily, he has given us a blessing for which he is to be compensated by Allah on the Day of Resurrection. None has ever benefited me more by his wealth than Abu Bakr."[198]

In addition Ibn 'Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said to Abu Bakr, "You will be my companion at the Pool and my companion in the cave (of Thawr)."[199]

Also 'Â'ishah (may Allah be pleased with her) narrated, "(One day) Abu Bakr came to the Messenger of Allah (peace be upon him) and he (the Prophet) said, 'You are among those whom Allah has freed from the Hellfire.'"[200] She added, "Since that day, he was called 'the freedman.'"

She also narrated that the Prophet (peace be upon him) said, "Any people who have Abu Bakr among them should not have any Imam other than him."[201]

Even if Abu Bakr did not have any merit except that he had accompanied the greatest Messenger of Allah (peace be upon him), it would have been an ample source of honor and pride for him. Do those who hate Abu Bakr know his superiority as the companion of the Prophet (peace be upon him)?

'Abdullâh bin Mughaffal (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, '(Fear) Allah, (Fear) Allah in my Companions (i.e. do not wrong or abuse them), do not take them after my death as a target (of ill-speech). Whoever loves them, then it is through loving me that he loves them; and whoever hates them, then it is through hating me that he hates them; and whoever annoys them, he has annoyed me, and whoever annoys me, he has annoyed Allah, and whoever annoys Allah, he is just about to be taken (punished) by Allah.'"[202]

"I will declare war against..."

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3 Recorded by Abu Dâwûd.
4 Recorded by At-Tirmidhy.
5 Recorded by At-Tirmidhy.
6 Recorded by At-Tirmidhy.
7 Recorded by At-Tirmidhy.
8 Recorded by At-Tirmidhy.

Generally waging wars does not occur from one side only, for man is helpless in the Grip of His Creator without Whom he has neither power nor strength. So the expression here is not meant to indicate its literal meaning, but it was mentioned in this style so as to address the people in a way that was understandable to them, and to say something while indicating its consequences. So Allah mentioned about war but meant its consequences, which generally are destruction. That is to say, whoever shows hostility towards one of the pious worshippers of Allah will surely be exposing himself to destruction at the Hand of Allah.

"I become his hearing with which he hears, his sight with which he sees..."

Some of the strayed Sufi sects use this hadith as a means to achieve their aberrant fancies and to find proof of the doctrines of incarnation and unity in which they believe. However, the explanation of this hadith can not be isolated from the Glorious Qur'ân that lay down and explained its bases. Ash-Shabrakhîty reported some of their false interpretations in his explanation of An-Nawawy's Forty Hadith. He said, "Some of the latest Sufis take the hadith as evidence of what they describe as the Station of Annihilation, which they describe as being the aim after which there is nothing else to be sought. According to them, it means to live through the Living of Allah, love through His Love, and see through His Sight, without any discussion or argument from his own self concerning any matter."[203]

Although this is obviously infidelity, we find that some people defend them, and bring interpretations for these wrong beliefs and excuses for their followers. Such defenders would say, "What was mentioned by some of the knowledgeable and implies that wrong meaning is not their fault, as understanding of that meaning is due to the insufficiency of the reader. They are purified from this degenerate concept, as Allah, the Exalted, has purified them from all degenerate matters by His Complete Love.'[204]

"I become his hearing with which he hears, his sight with which he sees..."

Other narrations of this hadith have this wording, "Through Me he will hear; through Me he will see; through Me he will punish; and through Me he will walk." This means that Allah made man capable of doing these actions and He is the One Who created these abilities in him. Thus, He is the Author of the actions as man is incapable of creating his own faculties. This is in contrast to the beliefs of some of the Mutazilites who say, "A servant (of Allah) creates his own inherent optional deeds."

As for Al-Jabriyyah sect, they think that a servant of Allah is forced, like a suspended thread in the air, to sway in whatever direction the wind is blowing. Both of these doctrines are false.

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9 Ash-Shabrakhîty, p. 266.

10 Ibn 'Allân, *Dalîlul-Fâliḫîn Sharḫ Riyâḏ As-Ṣâliḫîn (The Guide of the Successful: An Explanation of Gardens of the Righteous)*, vol. 2, p. 65.

All the deeds and sayings of a servant are created by Allah, the Exalted, so he only has feelings of either inclination towards doing or not doing a certain deed. In this way, he is religiously competent and can be rewarded for his good deeds and punished for his bad ones.

In some narrations of the same hadith, it was reported that Allah said, "And I do not hesitate in doing anything as I hesitate over taking the soul of a believer, as he hates death and I hate to hurt him (by doing what he hates)."

Death is the departure of the soul from the body. This departure is one of the severest pains that befalls any living organism in the life of this world. Some of those who had near a death experience explain it with horrible descriptions that cause the hearts to fly through fear and bodies to tremble through horror.

'Umar said to Ka'b, "Tell me about death." He said, "O Emir of the believers! The condition of dying is as if a spiny tree is inside the body of the son of Adam (i.e. the human being) who has neither veins nor joints anymore. Death is like a man with very strong hands who is trying to pull it out." 'Umar wept.

And when 'Amr bin Al-'Âṣ was dying his son asked him about death and what it was like. He said, "By Allah! It is as if my waist is in a tight closet (i.e. a very tight place), as if I am breathing through the eye of a needle, and as if a spiny branch is being dragged from my feet up to my head."

It was asked of a dying man, "What do you feel?" He said, "I feel as if I am being pulled, as if many daggers are stabbing inside me, and as if my body is in a hot flaming furnace."

It was also asked of another, "What do you feel?" He said, "I feel as if the heavens and the earth are closed in on me and as if I am breathing through the eye of a needle."

Juristic Lessons:

Several juristic lessons can be deduced from this Divine Hadith:

Firstly: "Anyone who shows hostility to a pious worshipper of Mine."

It is a habit among many Muslims that whenever a pious scholar dies they bury him inside a mosque that was sometimes built by this scholar, or they bury someone who used to convey his knowledge in that mosque. Could this fall under taking graves as mosques; a prohibition that the Prophet (peace be upon him) stressed during his last days? As 'Â'ishah (may Allah be pleased with her) narrated, "Umm Salamah told the Messenger of Allah (peace be upon him) about a church that she had seen in Abyssinia, which was called Mariyah, and she told him about the pictures that she had seen inside it. Whereupon, the Messenger of Allah (peace be upon him) said, 'If any righteous pious man dies from among them, they will build

a place of worship over his grave and put these pictures in it; they are the worst creatures in the Sight of Allah, the Exalted.'"[205]

She (may Allah be pleased with her) also narrated that, "When the Messenger of Allah (peace be upon him) became seriously ill, he started covering his face with his woolen blanket, and whenever he felt short of breath, he removed it from his face. While in this condition, he said, 'May the Curse of Allah be upon the Jews and the Christians, who took the graves of their prophets as places of worship,'" intending to warn (the Muslims) against doing what they had done."[206]

The scholars said, "The Prophet (peace be upon him) forbade taking his and others' graves as places of worship through fear that the people will exaggerate the glorification of the resident of the grave to the extent that they may fall into the sin that many of the previous nations had fallen."

Imam An-Nawawy said, 'The Companions (may Allah be pleased with them) and the Successors needed to expand the mosque of the Prophet (peace be upon him), as the number of Muslims increased. When this expansion reached the houses of the Mothers of the Believers, including the house of 'Â'ishah (may Allah be pleased with her) which is the place where the Messenger of Allah (peace be upon him), Abu Bakr, and 'Umar (may Allah be pleased with them) were buried, they built high walls around the graves in order for them not to be too obvious inside the mosque, in case the ordinary people may pray in their direction and fall into sin. Then, they built two walls at the two northern corners of the grave and slanted them until they reached each other, in order to prevent anyone from facing the grave while performing prayer.'[207]

Is the prohibition in the above hadith concerning taking graves as places of worship (i.e. mosques) or mosques as graves?

This is a doubtful matter to many people, but Abul-Fadl 'Abdullâh bin As-Siddîq clarified it well in his book *Itqân As-San'ah fy Tahqîq Ma'nâ Al-Bid'ah (An Accurate Clarification of the Bid'ah Connotation)*. He said:

> Those who see the undesirability of building mosques around graves, who are the majority, take this hadith as their evidence, 'May the Curse of Allah be upon the Jews and the Christians, who took the graves of their prophets as places of worship.' The hadith is authentic, but taking it as an evidence for their view is not.

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11 Recorded by Al-Bukhâry and Muslim.

12 Recorded by Al-Bukhâry and Muslim.

13 An-Nawawy, *Sharh Muslim*, vol. 5, p.13, 14.

Taking a grave as place of worship means to prostrate to it and to face it while performing prayer, so taking the above hadith as evidence for the prohibition of building mosques over graves is clearly wrong, because the two meanings are different.

There is one matter left to be explained in this concern. If the mosque was built first and then someone was buried inside it or a grave was added to it, it would not be included in the questionable matter of building mosques over graves, because it was not constructed over it.

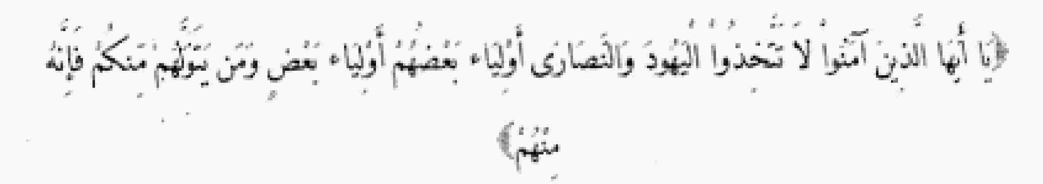
Secondly: "And the most beloved things with which My Servant comes nearer to Me is what I have enjoined upon him; and My Servant continues to draw closer to Me through performing Nawâfil (praying or doing extra deeds in addition to what is obligatory) ..."

1. According to the Mâliky Juristic School, the juristic definition of an obligatory act of worship is: An act which if one does it he is to be rewarded and if he abandons it he is to be punished. In other words, it is the act for which the one who does it is praised and the one who abandons it is censured. The decisive factor is the praise and the censure of the jurist.

   And the Nafl (sing. supererogatory act) is: An act which if one does it he is to be rewarded and if he abandons it he is not to be punished. From the linguistic point of view, the word 'Nafl' means increase. In this context, it denotes whatever is more than obligatory among the acts worship, the preferred, and the desired acts of worship. There are some judgments related to the Nawâfil (pl. supererogatory acts) that are necessary in this concern, but it will be enough for us to mention here this thought. Ibn Daqîqul-'Îd said, "Performing the supererogatory acts of worship before or after the obligatory ones has a pleasant significance. As for advancing them, this is done because people are usually occupied with the pleasures of this world and are far away from the state of submissiveness that is the core of worship. Doing the supererogatory acts before the obligatory ones helps the soul to be closer to worship and to become adapted to a condition that is nearer to piety. Concerning deferring them until after the obligatory acts, it has been mentioned that the supererogatory acts compensate for the defects in one's performance of the obligatory ones. So whenever any obligatory act of worship is performed, it is appropriate to perform a voluntary act after it to compensate for the defects in the obligatory one."

2. "I will declare war against anyone who shows hostility to a pious worshipper of Mine."

   We have mentioned before that a believer should help and support the true pious worshippers of Allah and he should also turn away from His Enemies and never take them as friends or protectors. If he does so he is with them, for the Exalted says,



which means, "O you who believe! Take not the Jews and the Christians as Awliyâ' (friends, protectors, helpers, etc.), they are but Awliyâ' to one another. And if any amongst you takes them as Awliyâ', then surely he is one of them." (Al-Mâ'idah, 5: 51)

So whoever takes any of the Enemies of Allah as a friend or protector has committed a great sin. From this point of view we shall explain what follows:

a. **It is not included in 'taking others as friends and protectors' when any Muslim seeks the protection of non-Muslims if there is a necessity related to his safety.**

Examples of this are that the first emigrants to Abyssinia entered under the rule and protection of the Negus, and also the Prophet (peace be upon him) entered Mecca under the protection of Al-Mut'im bin 'Ady after returning from Tâ'if during the Year of Grief (the year in which Khadîjah and Abu Tâlib died). But this is to be done on the condition that one's beliefs are not to be impaired in any way nor is there a call to this religion. We saw the position of the Prophet (peace be upon him) clearly when his uncle offered him what the Quraish had offered [in return for giving up his mission].

b. **The ruling pertaining to seeking the help of the non-Muslims in fighting for the Cause of Allah:**

Many scholars hold the view that it is impermissible to seek the help of disbelievers in fighting for the Cause of Allah. Their evidence is the hadith in which the Prophet (peace be upon him) said, "We do not ask for the help of the people of polytheism to conquer the people of polytheism." This was said when some of his Companions suggested that he could ask for the help of the Jews during the Battle of Badr according to the treaty between them. Imam Muslim recorded that the Prophet (peace be upon him) said to a man who followed him during the Battle of Badr to fight with him, "Do you believe in Allah?" He said, "No." Whereupon he said, 'Then, go back. We will not seek the help of a polytheist.'"

c. **The ruling pertaining to seeking the help of non-Muslims in matters other than fighting for the Cause of Allah:**

The Prophet (peace be upon him) sought the help of some polytheists in matters other than to fight for the Cause of Allah, as for example, he used them as spies and guides. In all situations, seeking help in this way depends upon the person whose help is sought, as he should be someone who can be trusted.

The Prophet (peace be upon him) sought the help of Bishr bin Sufyân, from the tribe of Khuzâ'ah, during the Peace Treaty of Al-Hudaibiyah to bring him news of the people of Mecca. He also used the weapons of Safwân bin Umaiyah during the Battle of Uhud, who was in a weak position not in a powerful one, as Safwân asked him, "Are you taking them by force, O Muhammad?" He replied, "No, it is just a guaranteed loan until we return them to you."

During his emigration with Abu Bakr, the Prophet (peace be upon him) hired a man from the disbelievers, 'Abdullâh bin Uraiqit, as their guide to show them the hidden paths that lead to Medina after he had been assured of his loyalty. According to the above examples, asking the help of disbelievers in matters other than fighting for the Cause of Allah is permitted.

Social Lessons:

"Who shows hostility to a pious worshipper of Mine..."

According to this statement, whoever takes an Enemy of Allah as his friend, Allah will also declare war against him. The Jews and Christians are among the bitterest enemies of Allah because of their natural dispositions as described in the Qur'ân and proven by subsequent historical events from the very beginning of the immortal mission, including what its Prophet (peace be upon him) suffered, up to our present age. So taking them as helpers and protectors against Muslims is considered as high treason and in disobedience of Islamic instructions. The reason for this is shown in the Glorious Qur'ân:

1. They are Enemies of Allah, and no doubt that whoever takes the Bestower of the Greatest Favors and the Benefactor as his enemy will never be ashamed to take the whole human race as his enemy. Our enmity toward them is not a matter of agitated feelings or fanatical emotions, but it is rather a way of regarding the Enemies of Allah as our enemies. The Exalted says,

    ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ﴾

    which means, "O you who believe! Take not My Enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the Truth (i.e. Islamic monotheism, this Qur'ân, and Muhammad), and have driven out the Messenger (Muhammad) and yourselves (from your homeland) because you believe in Allah, your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc. as your friends). You show friendship to

them in secret, while I am All-Aware of what you conceal and what you reveal." (Al-Mumtahinah, 60: 1)

2. Whoever takes them as his friends and supporters and helps them against the Muslims becomes one of them, and by doing that he declares war against the pious worshippers of Allah and joins the enemies of Allah. The Exalted says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿51﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَن تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَى مَا أَسَرُّوا فِي أَنفُسِهِمْ نَادِمِينَ ﴿52﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ﴾

which means, "O you who believe! Take not the Jews and the Christians as Awliyâ' (friends, protectors, helpers, etc.), they are but Awliyâ' to one another. And if any amongst you takes them as Awliyâ', then surely he is one of them. Verily, Allah guides not those people who are the Zhâlimûn (the polytheists, wrongdoers, and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying, 'We fear lest some misfortune of a disaster may befall us.' Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful about what they had been keeping as a secret in themselves. And those who believe will say, 'Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?' All that they did has been in vain (because of their hypocrisy), and they have become the losers." (Al-Mâ'idah, 5: 51-53)

Ibn Jarîr said:

> Allah, the Exalted, forbade all the believers from taking the Jews and Christians as friends or supporters against the people who believe in Allah and His Messenger. He said that whoever took them as friends, supporters, and protectors instead of Allah and His Messenger had joined with them in being against Allah, His Messenger, and the believers, and Allah and His Messenger were free from him.

He concluded by saying:

> There is no doubt that this verse was revealed concerning a hypocrite who was taking either the Jews or the Christians as supporters in order to protect himself from the changes of time, for the next verse denotes that.

> This happened when the Messenger of Allah (peace be upon him) besieged Banu Qainuqâ' for a period of time until they surrendered. Then, 'Abdullâh bin Ubay bin Salûl said, "O Muhammad! Be good to my helpers." The Messenger of Allah (peace be upon him) did not turn to [acknowledge] him. He repeated it again, and the Messenger of Allah (peace be upon him) turned away from him. Then 'Abdullâh caught the Prophet (peace be upon him) by his shield, and people present saw a change in the color of the Prophet's face (because of anger). He said, 'Woe unto You! Let me go!" He said, "No, by Allah! I will not let you go until you are good to my helpers, four hundred unarmored men and three hundred armored men who protected me from all the people, but you can see them all in one morning! By Allah! I am a person who fears the adversities of life." Whereupon the Messenger of Allah (peace be upon him) said to him, "They are yours (i.e. they would not be attacked by Muslims)." He ordered them to leave Medina and not to stay as his neighbors there. So they moved out to Azri'ât in Shâm (the region now covering Syria,
>
> Lebanon, Palestine, and Jordan) and most of them died there.[208]

'Ubâdah bin As-Sâmit had an alliance with the Jews similar to that which 'Abdullâh bin Ubay had. He went to the Messenger of Allah (peace be upon him) and said, "I take Allah, His Messenger, and the believers as my friends and protectors. And I free myself from the alliance with those disbelievers and their alliances and friendships."

Thus, it is clear to us now that whoever takes the Jews or Christians as his helpers joins them, as the Exalted says,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنصُرَنَّكُمْ﴾

which means, "Have you (O Muhammad) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve, "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in a fight), we shall indeed help you." (Al-Hashr, 59: 11)

Such people represent the fifth column within the Islamic nation. They are many, and they carefully watch the conditions of the Muslims and their actions. They listen carefully to their news and then report it to whoever they ally themselves with among the enemies of the Islamic nation. So they take the role of guides or conveyers for western colonialism, which they support in harming the people of Islam, stealing the resources from their

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[208] Al-Bûty, *Fiqh As-Sîrah (Jurisprudence in the History of the Prophet)*, p. 179.

countries, and humiliating their people. They commit all these crimes to gain the affection and pleasure of the usurping colonialists, but they will never accomplish what they want, as Allah clarifies this matter saying,

﴿وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ﴾

which means, "Never will the Jews nor the Christians be pleased with you (O Muhammad) until you follow their religion." (Al-Baqarah, 2: 120)

Our enemy uses this type of people like a machine when it is new and doing its task mechanically, but if it stops working for a second, because of any defect, he will replace it at once. This was the fate of many of the members of the fifth column. They neither succeeded in pleasing those with whom they allied nor did they gain the pleasure of the people who shared their beliefs. Allah is speaking the truth when He says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً وَدُّواْ مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاء مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿118﴾ هَاأَنتُمْ أُوْلاء تُحِبُّونَهُمْ وَلاَ يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُواْ آمَنَّا وَإِذَا خَلَوْاْ عَضُّواْ عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُواْ بِغَيْظِكُمْ إِنَّ اللّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿119﴾ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُواْ بِهَا﴾

which means, "O you who believe! Take not as (your) Biṯânah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (i.e. the pagans, Jews, Christians, and hypocrites) as they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Âyât (proofs, evidences, verses) if you understand. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Tawrâh (Torah) and the Injîl (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, 'We believe,' But when they are alone, they bite the tips of their fingers at you in rage. Say, 'Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets).' If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it." (Âl-'Imrân, 3: 118-120)

3. Freeing oneself from taking the polytheists as helpers and abstaining from supporting them against the Muslims does not in any way prevent treating them with justice and benevolence, for the Exalted says,

﴿وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلاَّ تَعْدِلُواْ اعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَى﴾

which means, "And let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to piety." (Al-Mâ'idah, 5: 8)

He also says,

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

which means, "Allah does not forbid you from dealing justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity." (Al-Mumtahinah, 60: 8)

Imam Ahmad recorded that 'Abdullâh bin Az-Zubair said, "Qutailah bint 'Abdul-'Uzzâ came to her daughter Asmâ' bint Abu Bakr carrying some gifts of Sinâb (a dye made of mustard and raisins), cheese, and fat. She was a disbeliever at that time. Asmâ' refused to accept her gifts or let her mother enter her house until she sent to 'Â'ishah (may Allah be pleased with her) asking her to ask the Messenger of Allah (peace be upon him) about the matter. She asked him. Whereupon Allah revealed the above verse, which means, "Allah does not forbid you to..." so he (the Prophet, peace be upon him) ordered Asmâ' to accept the gifts and allow her mother to her house."

4. If war is declared by Allah against anyone who shows hostility toward the pious worshippers of Allah, the opposite is true concerning anyone who seeks their friendship and support.

   Therefore, whoever loves the pious worshippers of Allah, only for His Sake, will be gathered with them on the Day of Resurrection. Abu Dâwûd recorded that 'Umar narrated, "The Messenger of Allah (peace be upon him) said, 'Verily, there are some people from amongst the servants of Allah who are neither prophets nor martyrs, but the prophets and martyrs will envy them on the Day of Resurrection for the rank given to them by Allah, the Exalted.' They (people present) asked, 'O Messenger of Allah! Who are they?' He replied, 'They are people who love one another for the Spirit of Allah (i.e. the Qur'ân), without having any blood relationship between them or property to be given between them. By Allah, their faces will be light and they will be (sitting) on pulpits of light. They will have no fear (on that Day) when the people will have fear, and they will not grieve when the people will grieve.' He then recited the following verse,

   ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

   (which means), 'No doubt! Verily, the Awliyâ' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much

(perform all kinds of good deeds that He has ordained)], no fear shall come upon them nor shall they grieve.'" (Yûnus, 10: 62)

Political Lessons:

"I will declare war against anyone who shows hostility to a pious worshipper of Mine."

1. Whoever shows hostility to the pious worshippers of Allah, i.e. those who come near to Allah, pray to Allah, do good deeds, and say we are among the Muslims, will be fighting with Allah, the Exalted and Ever-Majestic. Such people are the tyrant oppressors who afflict the scholars and callers of Islam with severe types of torture like muzzling, throwing them into the darkest of prisons, torturing them with whips and electricity, etc. This is in addition to the many instances of violating their honors, disgracing, banishing, pursuing, spying on, executing, and assassinating them.

   Those rulers and their followers, who are the dogs of Hellfire, are fighters against Allah, the Exalted and Ever-Majestic. This hopeless war of theirs is the reason for the humiliation of their nations, the defeat of their countries, the loss of their power, and the decrease of their influence. Imam Ahmad recorded in his book *Az-Zuhd (Asceticism)* that Wahb bin Munabbih reported that the Messenger of Allah (peace be upon him) said, "Allah, the Exalted, said to Mûsâ (Moses, peace be upon him) when He talked to him, 'Know that whoever insults a pious worshipper of Mine or intimidates him is dueling with Me, showing hostility to Me, exposing himself (to great danger), and calling Me to it (i.e. the duel). Verily, the fastest thing I do is to help My Pious Worshippers. Does the one who fights against Me think that he is My Equal? Or does he think that he can escape from Me? Or does whoever duels with Me think that he can overcome or exceed Me? How can this happen when I am the Avenger for them in this life and in the Hereafter, I will not deputize anyone other than Myself to help them.'"

   Above all this, whoever shows enmity toward the pious worshippers of Allah shall have an evil end. Some of the knowledgeable scholars said, "Harming the pious worshippers of Allah is a sign of having an evil end." May Allah save us all from this.

   It would have been better for the rulers of the whole world, and especially the rulers of the Islamic world, to take warning from those who have preceded them in waging war against the pious worshippers of Allah like: Namrûd, Pharaoh, Hâmân, Qârûn, Abu Jahl, 'Utbah bin Rabî'ah, Al-Hajjâj bin Yûsuf Ath-Thaqafy, Al-Ma'mûn, and many others.

2. Islam treats the Dhimmis (non-Muslims living in and under the protection of a Muslim state) according to the rule that states, "They have the same rights and obligations that we have." This does not fall under the heading of 'taking them helpers and protectors,' but it falls under what Allah says,

﴿لاَ يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ﴾

and which means, "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes." (Al-Mumtahinah, 60: 8)

Islam was neither against the Jews because of their Judaism, nor against the Christians because of their Christianity, nor because of their hidden intentions. But Islam is against them because of their cooperative efforts to harm Islam, overthrow its rule, and mock its legislations. Allah says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ﴾

which means, "O you who believe! Take not for Awliyâ' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers." (Al-Mâ'idah, 5: 57)

A clear evidence that Islam cares for the Dhimmis and insists on protecting their blood, honor, and wealth is what the Prophet Muhammad (peace be upon him) said, "Whoever kills anyone from among the Dhimmis will never be able to smell the fragrance of Paradise. And, verily, its fragrance can be smelled from a distance (equal to that walked in) seventy years."

He (peace be upon him) also said, "Whoever wrongs a covenantor, diminishes his rights, forces him to do what is beyond his capacity, or takes from him anything without his consent, I shall be his adversary on the Day of Resurrection."

History has recorded much of how the leaders of the Islamic conquests and the caliphs after the Messenger of Allah (peace be upon him) treated the non-Muslim groups who lived with them in a good way, and how they protected and cared for them.

Abu Yûsuf reported in the book *Al-Kharâj (The Land Tribute)* that 'Umar passed by some people who had been made to stand in the sun. He said, "What is the problem with them?" They said, "They have been detained for (not paying) Jizyah (a head-tax paid by non-Muslims when they are under Muslim rule)." He hated that and said, "And what did they say as their excuse?" They said, "They said that they do not have the required tax." He said, "Let them go and do not force them to give what is beyond their capacity." He ordered this, so they were released.

Abu Yûsuf said, "It happened once that 'Umar passed by a door and saw a blind old man begging. So 'Umar tapped him on his shoulder and asked

him, 'Which group of the people of the Scripture do you belong to?' He said, 'I am a Jew.' 'Umar said, 'What has forced you to do what I am seeing?' He said, 'I ask for money to pay Jizyah, to fulfill my needs, and because of my age.' 'Umar took his hand, took him to his home, and gave him what he found there. Then he sent him to the treasurer and said to him, 'Look at him and his fellows. By Allah, we have not been fair with him. We have used his youth and now we are letting him down in his old age. (Allah says,

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ﴾

which means,) 'As-Sadaqât (here it means Zakâh) are only for the Fuqarâ' (the poor), and the Masâkîn (the needy).' (At-Tawbah, 9: 60)

The Fuqarâ' are the poor Muslims, and this one is from the Masâkîn of the Dhimmis.' Then, he exempted him from paying Jizyah."

These are some of 'Umar's Islamic positions concerning his treatment of the Dhimmis, and they are really honorable ones. They can be considered as witnesses in front of the rulers of the world today, especially the western side of it, where Muslim minorities suffer under the attempts to make them convert to Christianity, to distort their religion, and even to eliminate it.

Yahia bin Âdam reported in the book *Al-Kharâj (The Land Tribute)* that when 'Umar felt that the time of his death was approaching, he instructed his potential successor while he was on the deathbed, saying, "I urge him (i.e. the new caliph) to take care of those non-Muslims who are under the protection of Allah and His Messenger; that he should fulfill the agreement with them, fight on their behalf (to secure their safety), and he should not over-tax them beyond their capability."

'Umar bin Al-Khattâb (may Allah be pleased with him) made a covenant with the Christians of Jerusalem at the time of its conquest, which is known as the Al-'Uhdah Al-'Umariyyah ('Umar's Covenant). We quote its wording as it is written in *Târîkh At-Tabary (The History of At-Tabary)*,[209]:

> He said, "In the name of Allah, the Most Beneficent, the Most Merciful. This is what the servant of Allah, 'Umar the Emir of the believers gave the people of Îlyâ' (Jerusalem) regarding protection. I grant them protection for themselves, their wealth, their churches and crosses, the sick and healthy ones amongst them, and the rest of the people of their religion. Their churches will never be lived in, torn down, or decreased either in number or in space. Neither will their crosses nor their property ever be decreased. They will never be forced to abandon their religion and none of them will be harmed. None of the Jews will dwell with them in Îlyâ' (i.e.

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[209] vol. 3, p. 609

> Jerusalem). The people of Îlyâ' have to pay the Jizyah just as the people of Al-Madâ'in (Ctesiphon) do. They should also remove the Romans and thieves from there, and whoever leaves is granted protection for himself and his property until he reaches a place where he can be secure. Whoever among them decides to stay is granted protection and will be required to pay the same Jizyah as paid by the people of Îlyâ'. If any of the people of Îlyâ' wants to leave, take his wealth with him, accompany the Romans, and leave his churches and crosses, he will be granted protection for himself, his churches, his interests, and his crosses until he reaches a place where he can be secure. And whoever has lived there from the people of the earth (i.e. the Jews) before the death of so and so is given the choice either to stay and pay the same Jizyah as paid by the people of Îlyâ', or leave with the Romans, or return to his family, and they will not pay anything until the time of the harvest. The Covenant of Allah, His Messenger, the caliphs, and all Muslims guarantee the conditions of this treaty so long as the people of Îlyâ' are paying the Jizyah.'
>
> Khâlid bin Al-Walîd, 'Amr bin Al-'Âs, 'Abdur-Rahmân bin 'Awf, and Mu'âwiyyah bin Abu Sufyân were witnesses of that treaty which was prepared and written in the year 15 A.H.

'Umar the Emir of the believers adopted all that from the tolerant principles of Islam that were originated by the honorable Qur'ân and demonstrated by the wise Sunnah of the Prophet. Al-'Irbâd bin Sâriyyah (may Allah be pleased with him) narrated, "We alighted with the Prophet (peace be upon him) at Khaibar, and he was accompanied by a number of Muslims. The chief of Khaibar was a defiant arrogant man. He came to the Prophet (peace be upon him) and said, 'Is it proper for you, Muhammad, that you slaughter our donkeys, eat our fruit, and beat our women?' The Prophet (peace be upon him) became angry and said, 'Ibn 'Awf, ride your horse, and call out loudly, "Verily, Paradise is lawful only for a believer, all people should gather for prayer."' They gathered and the Prophet (peace be upon him) led them in prayer, then he stood up and said, 'Does any of you, while reclining on his couch, imagine that Allah prohibited only that which is to be found in this Qur'ân? By Allah, I have taught, commanded, and prohibited various matters, as numerous as those which are found in the Qur'ân or even more. Verily, Allah has not permitted you to enter the houses of the People of the Book without permission, beat their women, or eat their fruit, in case they give you that which is imposed on them.'"

Lessons for Da'wah (the Call to Islam)

1. Superstitions and false stories spread in some of the Islamic countries, which have no truthful origin and which are connected with devoutness and the pious worshippers. One would find that these beliefs have supporters, believers, defenders, and even fighters and protectors to prove them. They talk about the one to whom the angels of Heaven descended

with the Divine Book of Decrees so that he could omit and keep whatever he wished. I ask the Forgiveness of Allah, the Greatest. Others talk about so and so, the dweller of a special tomb and how he defends the people of this country and defeated its enemies.

One can also hear about the minaret of the mosque for some tomb from which people have fallen without being hurt, despite its tremendous height, and so on.

It is obvious that such misleading beliefs are only supported by ignorance and fanaticism. This is where the skillfulness of any caller and the wisdom of the protectors of the creed is needed to defend its core and show its purity and simplicity, in opposition to the falseness of such superstitions and the adulteration by the people of innovation.

I remember during the years of my youth, that I used to accompany one of the scholars who used to teach me the Glorious Qur'ân. I used to like his speech, asceticism, and preaching until I heard him narrating that there was once an unjust, but generous oppressor. One of his victims once complained to Allah, the Exalted about him. So the victim had a dream as if a sound was saying to him, "He is My Pious Worshipper and one of My Loved Ones, so I will not harm him.' From that moment, I stopped listening to that sheikh. Glorified be Allah! How can our minds reach this lower level?

Changing such superstitions will not be achieved through destroying some shrines, pulling down some trees, or crumbling stones unlike some stupid people of today think. Basically it lies in demolishing the superstitions themselves, because recklessness and rashness will only lead to the opposite results. Some youngsters burn and destroy the tombs about which there are many superstitions, thinking that this is the way to change what is wrong! But they and those like them should know that such reckless deeds will neither make the common people lose their confidence in those whom they believe have supernatural capabilities nor affect their consecration of and loyalty to him, but rather it increases their adherence and confidence in him.

In the early stages of my life, I was very concerned about what I used to notice near our house. There was a tree around which a women's circle was made every Thursday. There were many superstitions about that tree for which many sacrifices were slaughtered and many candles were lit. I gathered some students and we pulled it down in spite of the threats. Due to our inexperience, we thought that everything had come to an end. But what happened after that was something we never expected, as rumors spread and the false sanctity of the tree increased, after it had been cut down, more than before. This was the effect of rashness and inexperience in Islam, although all such reckless ones only want to do good, but they harm Islam thinking that they are doing something good.

2. Faithful callers never exploit the fact that Allah has answered their supplications in seeking any of the worldly pleasures and immediate benefits, but they exercise patience and seek the reward in the Hereafter. It was reported that Sa'd bin Abu Waqqâs used to invoke Allah for other people, as he was known for his invocations being answered. It was said to him, "Why don't you invoke Allah about your sight," as he had lost his sight. He said, "The Decree of Allah is dearer to me than my sight."

   One of the most knowledgeable people about Allah was afflicted with leprosy. So it was said to him, "We were informed that you know the Greatest Name of Allah. Why don't you just ask Him to cure you?" He said, "O my brother! Allah is the One Who has afflicted me with it and I hate to reject His Order."

   And it was said to Ibrahîm At-Taimy when he was imprisoned by Al-Hajjâj, "Why don't you pray to Allah, the Exalted?" He said, "I hate to pray to Him to release me from what is a cause of rewarding me." Sa'îd bin Jubair endured the harassment of Al-Hajjâj until he killed him."

Hadith in Practice

1. "Who shows hostility to a pious worshipper of Mine...My Servant comes nearer to Me..."

   This part shows that there is no other way to reach devoutness except through obeying Allah, the Exalted and Ever-Majestic and this is the way to which the Messenger of Allah (peace be upon him) guided us. Therefore, whoever claims that his way, which he learnt from his sheikh or Imam and that clearly disagrees with the Qur'ân and Sunnah, will make him attain the love of Allah is a liar.

   Moreover, any one who claims that he is a Beloved Servant of Allah because of his relationship with Imam 'Aly (may Allah be pleased with him) and that this frees him from being obedient and moderate is a liar.

2. "Who shows hostility to a pious worshipper of Mine..."

   We are living nowadays in an age in which efforts are gathered in a war against Islam and its people; this is in spite of their different nationalities, beliefs, and inclinations. The only matter that gathers them together is their enmity toward Islam.

   Whoever among us could ever imagine that the Jews could make peace with the Christians and ally with them, when history shows that they are the cause of many severe wars? Whoever among us could ever imagine that the Christian nations would forgive those whom they accuse of killing the Christ (peace be upon him) or that the Catholics would gather with the Protestants? What has gathered them together is their enmity toward Islam, as I have said.

   The one who said that disbelief is one religion spoke the truth. This is proven by this current vicious attack on Islam that the West has launched in

order to spread a book full of intrigues, lies, and abuse. It has no aim other than to harm Islam and hurt the feelings of its people. Then what follows this attack is pursuing the Muslims who are members of the Islamic colonies. But we find consolation in the verse,

﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

which means, "They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad has been sent - Islamic monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it)." (At-Tawbah, 9: 32)

HADITH THIRTY-NINE

Ibn 'Abbâs (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Verily, Allah (accepted my invocation to) forgive my nation's erring, forgetfulness, and that which they were forced to do." (This is a good hadith recorded by Ibn Mâjah, Al-Baihaqy, and others.)

Lessons Deduced

Creedal Lessons:

"And that which they were forced to do..."

The earlier believers suffered from different kinds of torture that words can not express and minds can never imagine. They were tortured in order to make them realize the inferiority of their religion or to apostatize, but it was in vain. Many among them tolerated much and were more patient (than their enemy), like Bilâl bin Rabâh (may Allah be pleased with him) who challenged his enemy by repeating these words (while being tortured) "Ahadun, Ahadun (The One! The One)" And he said, "By Allah, if only I knew a word that would have caused more anger, I would have said it."

There was also Habîb bin Zaid Al-Ansâry, when Musailamah Al-Kadhdhâb said to him, "Do you bear witness that Muhammad is the Messenger of Allah?" He said, "Yes." So he said, "Do you bear witness that I am the messenger of Allah?" He said, "I cannot hear!" He kept cutting him to pieces while he remained firm.

Al-Hâfizh bin 'Asâkir reported in the biography of 'Abdullâh bin Hudhâfah As-Sahmy (may Allah be pleased with him) that he was captured by the Byzantines and brought to their king who said to him, "Adopt Christianity and I will make you a partner in my kingdom and will let you marry my daughter." He said to him, "If you gave me all that you possess and all that the Arabs possess so that I would renounce the religion of Muhammad (peace be upon him) for the twinkling of an eye, I would not accept it." He said, "So, I will kill you." He said, "Do whatever you wish."

He then said that he ordered him to be crucified and gave orders to the archers to shoot near his hands and feet while he was proposing to him that he should convert to Christianity and he was refusing. He then ordered him to be brought down and ordered a cooking pot to be brought. (In another narration, it is a copper cooking pot with boiling water in it.) A Muslim captive was brought and he threw him in the pot while 'Abdullâh was looking on, and when they brought him out of the pot, he was to all appearances just bones. The king propositioned him again, but he refused, and so he ordered him to be thrown in it. As soon as he was taken to be thrown in it, he cried out, so the king thought that he had been influenced and was going to change his mind. He called to him (to adopt Christianity), but he said, "I only cried out because I only have one soul to be thrown in this pot for the Cause of Allah right now. I wished that I had as many souls as the hairs on my body to be tortured like this in the Cause of Allah."

In another narration, the king imprisoned him and prevented him from eating and drinking for several days. Then he sent him some wine and pork, but he did not touch them. So he called for him and asked him, "What prevented you from eating?" He said, "Verily, it is lawful for me to eat from it (in this situation), but I just did not want you to gloat over me."

Then the king said to him, "Kiss my head and I will set you free." He said, "Will you set all Muslim captives free with me?" He said, "Yes." So he kissed his head and the king set all Muslim captives free with him. When he returned, 'Umar bin Al-Khattâb (may Allah be pleased with him) said, "It is incumbent upon every Muslim to kiss 'Abdullâh bin Hudhâfah's head, and I will be the first." He stood up and kissed his head."[210]

This is because faith is very important, and is not open to bargaining. It is not allowed for one to retreat or reject it at times and accept it at others. However, an individual's resistance may become weak under the intensity of torture, threat, or compulsion. So he may pronounce with his tongue what he does not actually believe in his heart in order to save himself and not utter it in any another situation, as this is permissible in situations like these. 'Ammâr bin Yâser uttered the words of disbelief to the polytheists that they wanted to hear from him when they had tortured him along with his parents. The Prophet (peace be upon him) said to him, "And if they return (to torturing you) then return (to saying what they want you to say)." The following verse was revealed concerning him,

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

which means, "Except him who is forced thereto and whose heart is at rest with faith." (An-Nahl, 16: 106)

These evidences are related to a person who is forced to say something, as for a person who is forced to do something that indicates polytheism, there are different opinions among the scholars on this matter.

It has been reported that Al-Hasan was asked about the situation of someone who was told to, "Prostrate yourself before an idol or you will be killed!" He said, "If the idol is facing the Qiblah (Ka'bah direction faced in prayer), let him prostrate with the intention of prostrating for the Sake of Allah, and if it is not facing the Qiblah, then he should not prostrate, even if they kill him." Ibn Habîb Al-Mâliky said, "This is a good statement." Abu 'Atiyyah said, "It is enough for him to intend to do this for the Cause of Allah, even if he is not facing the Qiblah, as it is mentioned in the Glorious Qur'ân,

﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾

[210] Adopted from Ibn Kathîr in his *Tafsîr*.

which means, "So wherever you turn yourselves or your faces there is the Face of Allah (and He is High above, over His Throne)." (Al-Baqarah, 2: 115)

and the Scholars have approved of a traveler performing a supererogatory prayer without facing the Qiblah."

Juristic Lessons:

As a matter of fact, this hadith is included under many sections of jurisprudence. We can not mention them all now, but we will not leave without listing most of them, i.e. any forgetfulness that happens in matters of purification, prayers, observing the fast, performing Hajj, taking oaths, paying Zakâh (obligatory charity), offering sacrificial animals, executing prescribed punishments, divorce, etc.

Medical Lessons:

Scholars have divided errors into three parts: errors in deeds, in intention, and in discretion.

In example, these are some of the errors of the physicians:

1. Identifying a disease and prescribing a remedy, and later it becomes clear that the disease was not as described and the remedy was not the correct one. If the patient dies due to this error, after the physician has done his utmost, he will not be held accountable, as the deed was originally authorized, and he does not give a guarantee in case he is wrong. And if he had to give a guarantee, that would lead physicians to abandon treatment and therefore, the public interest would be lost, and this is considered as a collective duty [that has to be carried out by at least some members of the community or they will all be responsible for its neglect].

2. When the error of discretion leads to the unnecessary removal of a part of the body, as for example when a doctor says that a patient is suffering from gangrene, but then it is discovered that there was no need for a surgical removal. In this situation, the physician will not be held accountable as there is no wrong, as long as he had exerted his utmost effort.

3. When he decides that there is no other therapy but the removal of an organ of the body due to it being diseased. Later it is discovered that it was possible that it could have been cured without the removal. This is like the two previous points and its condition is the same, in that he must have exerted his utmost effort.

4. If it is anticipated that recovery might be found in a special remedy when the nature of the disease is known, and then it becomes clear that the remedy is not suitable for this case. The physician is not accountable for this error as there was some degree of ignorance in this the case coupled with the physician's error in treating or prescribing the remedy.

A physician may make an error during surgery, for instance, if he operates on a patient and it leads to his death. As in the case when someone circumcises a child and it leads to his death. He is not to be held accountable.

This kind of error of discretion which leads to harm, death, or a mistaken amputation has no punishment by a consensus of the jurists. However, we should not forget to make it clear that this is all related to the skillful, specialist physician, who exerts his utmost effort.[211]

Judicial Lessons:

There are some conditions which qualify a judge for his job, the most important of which are that he:

1. Is a Muslim.
2. Is a man.
3. Has free will.
4. Is not dissolute.
5. Exercises Ijtihâd (diligence) in passing judgments and has the ability to deduce (judgments) from the legislative sources.
6. Is shrewd.
7. Is impartial.
8. Has the knowledge needed for making judgments.

There is no excuse of ignorance in this issue. Abu Buraidah narrated from his father that the Prophet (peace be upon him) said, "Judges are of three (types): one who will enter Paradise and two who will be in the Hellfire. The one who will enter Paradise is a man who knows what is right and gives judgments accordingly; but a man who knows what is right and acts tyrannically in his judgments will go to the Hellfire; and a man who gives judgments for people when he is ignorant will go to the Hellfire."[212]

As for an error that occurs after examination and discretion, when the judge is a man who practices Ijtihâd, he will be rewarded and not punished, Allah willing.

'Amr bin Al-'Âs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. it agrees with Allah and His Messenger's verdict) he will receive a double reward, and if he gives a verdict according to the best of his

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[211] Adopted from Imam Muhammad Abu Zahrah, *Usûlul-Fiqh (Principles of Jurisprudence)*, pp. 281-382, Dar Al-Fikr, Cairo.

212 Recorded by At-Tirmidhy.

knowledge and his verdict is wrong, (i.e. against that of Allah and His Messenger) even then he will receive a reward."[213]

This is supported by the praise of the Glorious Qur'ân for the father (Dâwûd, David, peace be upon him) and the son (Sulaimân, Solomon, peace be upon him) although both of them gave different judgments. Allah, the Exalted says,

﴿وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا﴾

which means, "And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgments in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgment. And We made Sulaimân (Solomon) to understand (the case), and to each of them We gave Hukman (right judgment of the affairs and Prophethood) and knowledge" (Al-Anbiyâ', 21: 78-79)

Al-Hasan said, "Had it not been for Allah mentioning about these two men, Dâwûd and Sulaimân, the judges would have been ruined. He praised one for his knowledge and the other for his discretion."

The narrators reported some details of the story: Two men came to Dâwûd. One of them was the owner of a field and the other owned some sheep. The field owner said, "This man sent his sheep to my field, and they grazed everything in the field." So Dâwûd said, "Go home, for all the sheep are yours now." The owner of the sheep went to Sulaimân and told him about the judgment of Dâwûd, so Sulaimân went to Dawûd and said, "O Prophet of Allah! The judgment is other than what you have decreed." He asked him, "How?" So Sulaimân said, "You should give the sheep to the owner of the field so that he can benefit from their milk, offspring, and wool, and give the field to the owner of the sheep to take care of it until it returns to the way it was. Then each one can retrieve his property, so that the field owner can take back his field and the owner of the sheep can take back his sheep." Then Dâwûd said, "The (correct) judgment is your judgment." And so the judgment was passed in this way.

The error of a judge does not prevent him from retracting his judgment, as his judgment does not make an unlawful matter lawful and does not make a lawful matter unlawful.

'Umm Salamah (may Allah be pleased with her) narrated, "Two men came to the Prophet (peace be upon him) while disputing over their inheritances. But neither of them had any evidence, except for their allegations. The Prophet (peace be upon him) said, "If I pass a judgment in favor of either one of you against the right of his brother he should not take it, as I would be giving him a piece of Hellfire." The two

[213] Recorded by Al-Bukhâry and Muslim.

men cried, and each one of them said, "My right is yours." Thereupon the Prophet (peace be upon him) said, "As you have done what you have done, so you should aim to divide (the inheritance) equally and correctly." So they cast lots and resolved the issue." In another narration he (peace be upon him) said, "I only pass a judgment between you according to my opinion in that concerning which has not been revealed."[214]

Coercion does not necessitate avoiding an imposed action, i.e. one can still love or adhere to an action coercively imposed on him. An example of this is the case of a Harby (a non-Muslim who is in or who belongs to a country that is at war against or in enmity with a Muslim state) who is forced to embrace Islam, his Islam will be valid.

The same applies if a ruler forces a person to sell his property to pay off his debt, the deal is executed.

Lessons for Da'wah (the Call to Islam)

1. There is no excuse for an ignorant person who appoints himself as a caller (to Islam) in the Cause of Allah for his ignorance, if it hinders the progress of the call to Islam. By doing so, he will damage the good name of Islam and will not receive any reward; but he will be held accountable and will need to be ready to dwell in Hellfire for giving a legal opinion without having the necessary knowledge.

2. The call (to Islam) suffers nowadays from some people, who are regarded as callers (to Islam) who strive to impose their own conceptions and views, and try to dictate them to people compulsorily. They are not wise in what they are doing and they are not gentle in their dealings with people. This behavior has made many people turn away from Islam rather than love it and therefore, their efforts produce the opposite results from what was intended, which is not satisfactory at all.

3. Some of the zealots following certain people and some of the famous callers try to impose upon their followers an aura of veneration, making these personalities beyond debate or inquiry. Unfortunately some of our youngsters today, may Allah guide us and them to the right way, challenge the great Imams of this nation, not to mention that they also dishonor them and criticize their recommendations, without having the required knowledge. This is happening to the extent that some of them climb the pulpit saying, "Imam Mâlik said, and I say...!"

However, matters become very intense and flare up with rage if someone draws attention to some of the errors of some leaders of certain movements. And I say that there are many major errors that we should not defend, when those who commit them mean what they say and do and I do not think that they are the sort of errors

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[214] Recorded by Abu Dâwûd.

that Allah excuses for this nation for the sake of His Prophet (peace be upon him). "Verily, Allah forgives..."

Although I know, in advance, that this gesture may cause of trouble, I am more encouraged by that to write on this point in a separate subject, with the Help of Allah.

Hadith in Practice

If the wrong judgment of a Muslim judge does not make a lawful judgment unlawful nor does it make the unlawful lawful, then what should we say about a judgment of those who do not originally judge by the Decree of Allah? And is the truth anything other than the Book (the Qur'ân) and the Sunnah? So after the truth, what else can there be except error?

Truly, the situation nowadays in some Islamic regions has come to the point where the western law of personal status, which is extrinsic to the society, is being practiced instead of the Islamic one. It has happened, and it still happening, that judges return a woman to her husband after being divorced many times. Just as the legislation of some Arab countries lay down rulings for the legality of adoption, the illegality of polygyny, and the approval of birth control for economical reasons.

Some people, who have done harm to the Muslims, try to justify their deeds by saying that they were forced to do so or were under official pressure and coercion to carry out some specific purposes. But, how can they ever escape? Allah says,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

which means, "And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him." (An-Nisâ', 4: 93)!

HADITH FORTY

Ibn 'Umar (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'" The sub-narrator added, "Ibn 'Umar used to say, 'If you survive until the evening, do not wait for the morning, and if you survive until the morning, do not wait for the evening, and take from your health for your sickness, and (take) from your life for your death.'" (Recorded by Al-Bukhâry)

Lessons Deduced

Lessons on Asceticism:

Firstly: We have already discussed the reality of asceticism, but there is no harm in giving an indication about the true essence of it here again, it is renouncing worldly matters and never incessantly hoping. The true believer looks at this world just as a means and does not try to possess it except in order to achieve his objectives for the Hereafter, and he does not crave its evasive and illusionary pleasures. He does so due to the following objective reasons:

1. A person is considered to be a human being because of his soul and not his body, his clothes, and his accomplishments, so he does not seek to please his physical body, satisfy its desires, and comply with its unnecessary needs. And because he desires praise and reward [from His Lord], he instead refines his soul, prevents its evil desires, controls it, and subjugates it to the Commandments of its Lord.

   On this issue, Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Miserable is the slave of the Dinâr, the slave of the Dirham, and the slave of Khamîsah (a garment); for if he is given, he is pleased; and if he is not given, he is dissatisfied, miserable, and displeased."[215]

2. A person's ownership of his property is not an actual ownership but a secondary ownership. Allah, the Exalted said,

   ﴿وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ﴾

   which means, "And spend of that whereof He has made you trustees." (Al-Hadîd, 57: 7)

   'Abdullâh bin Ash-Shikhkhîr (may Allah be pleased with him) said, "I came to the Prophet (peace be upon him) while he was reading the verses of Sûrah At-Takâthur. He said, 'The son of Adam (man) says, "My property, my property," but do you, O son of Adam, own anything of your property but that which you

[215] Recorded by Al-Bukhâry.

eat and consume, that which you clothe yourself with and wear out, and that which you give in charity and store (for yourself as a reward in the Hereafter).'"[216]

3. He realizes that an abundance of wealth is a form of trial from Allah, the Exalted and Ever-Majestic. Some people may transgress with what wealth Allah has granted them, though the direct opposite is also possible. Abud-Dardâ' (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) said, 'When ever the sun rises, two angels are sent at its two edges. They call and make all the creatures on earth hear them, except the human beings and the Jinn, saying, "O you people! Come to your Lord, for that which is little and sufficient is better than that which is more and diverting.'"[217]

   Here is another event that clarifies that some people become good when they are poor and become evil when they are wealthy. Nuqâdah Al-Asady (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) sent me to a man asking him for a camel, but he refused. Then he sent me to another man asking (for a camel for the Prophet, peace be upon him), the man sent me off with a camel. When the Messenger of Allah saw it, he said, 'O Allah! Bless it and bless the sender of it.'" Nuqâdah said, "I said to the Messenger of Allah (peace be upon him), 'And the person who brought it?' He said, 'And the person who brought it.' Then he ordered it to be milked and it gave plenty of milk. The Messenger of Allah (peace be upon him) said then, 'O Allah! Increase the property of so and so (meaning the one who refused, i.e. as an affliction), and make the provision of so and so daily (meaning the one who sent the camel).'"[218]

4. Above all, man will be asked about that which he possessed, no matter how much it was, even if it was a little. He will be asked where he earned it from, how he gathered it, and what he spent it on. Allah says,

   ﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾

   which means, "Then on that Day you shall be asked about the delights (you indulged in, in this world)!" (At-Takâthur, 102: 8)

   The Prophet (peace be upon him) also said, "The first thing the servant will be asked about from the delights is that it will be said to him, 'Did We not make your body healthy and supply you with cold water?'"[219]

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[216] Recorded by Muslim, At-Tirmidhy, and An-Nasâ'y

[217] Recorded by Ahmad.

[218] Recorded by Ibn Mâjah with a good transmission.

[219] Recorded by At-Tirmidhy and Ibn Hibbân.

Ibn Jarîr reported that Abu Hurairah (may Allah be pleased with him) narrated, "While Abu Bakr and 'Umar were sitting, the Prophet (peace be upon him) came to them and said, 'What made you come and sit here?' They said, 'By Him Who has sent you with the Truth, nothing made us come out of our houses but hunger', he said, 'By Him Who has sent me with the Truth, nothing made me come out but the same.' They proceeded until they came to the house of a man from the Anṣâr (Supporters), and a woman received them. The Prophet (peace be upon him) said to her, 'Where is so and so?' She said, 'He went to find fresh water for us.' Then their friend came carrying his flask. He said, 'Welcome, no one has ever visited people better than the Prophet who has visited me today.' He hung his flask near a palm tree and proceeded to go and get them a bunch (of dates). The Prophet (peace be upon him) thereupon said, 'Why did not you choose [the dates for us]?' He said, 'I would like you to be the chooser.' The he picked up a knife, and the Prophet (peace be upon him) said to him, 'Beware of (killing) a milch animal.' He slaughtered (a ewe) for them on that day. They ate and the Prophet (peace be upon him) said [to Abu Bakr and 'Umar], 'You will be asked about this (bounty) on the Day of Resurrection. Hunger brought you out and you did not return until you received this, therefore, this is one of the delights.'"[220]

5. The wise person assigns no importance to this world, as it is less important to Allah than carrion. He does not worship it or exhaust his youth serving it and gathering it through lawful or unlawful means.

   The Prophet (peace be upon him) compared this world for his Companions to a disgusting thing. Jâbir (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) passed the market with people on both sides of him. He passed a dead lamb with very short ears and taking hold of it by his ears he said, "Who among you would like to have this for a Dirham?" They said, "We do not want to have it as it is of no use to us." He said, "Do you wish to have it (free of any cost)?" They said, "By Allah, even if it were alive (we would not have wanted to have it), as it is defective as its ears are very short; and now it is dead." Thereupon the Messenger of Allah (peace be upon him) said, "By Allah, this world is more insignificant in the Eyes of Allah than it (this dead lamb) is in your eyes."[221]

   Sahl bin Sa'd (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Had this world been worth the wing of a mosquito to Allah, He would not have supplied a disbeliever with a mouthful of water.'"[222]

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[220] Recorded by Ibn Jarîr. Muslim and the compilers of the four books of Sunnah recorded it with the same narration.

[221] Recorded by Muslim.

[222] Recorded by At-Tirmidhy and Ibn Mâjah.

6. We have the best example and the strongest proof in the life of the Prophet (peace be upon him) that the sham splendor of this world has no weight in the face of the eternal delights and the perpetual goodness. In order to understand a part of the Prophet's life (peace be upon him), we shall give a collection from the hadith:

   - Abu Hurairah (may Allah be pleased with him) narrated, "The family of Muhammad (peace be upon him) never ate their fill of food for three successive days until he died."

   - In another narration, Abu Hâzim said, "Have you seen Abu Hurairah pointing with his finger many times saying, 'By Him in Whose Hands the life of Abu Hurairah is, the Prophet of Allah (peace be upon him) never ate his fill of wheat bread for three successive days until he left the world.'"[223]

   - Anas bin Mâlik (may Allah be pleased with him) narrated, "Fâtimah (the Prophet's daughter, may Allah be pleased with her) gave a small piece of barley bread to the Prophet (peace be upon him). He said to her, 'This is the first food your father has eaten for three days.'"[224]

   - Abu Umâmah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "My Lord offered to make the valley of Mecca gold for me. I said; 'No my Lord, but I eat my fill one day and become hungry the other.'" He then said three times or so, "When I become hungry, I supplicate to You and remember You, and when I eat my fill, I thank You and praise You."[225]

   - Abu Hurairah (may Allah be pleased with him) narrated that he passed a group of people who had a roasted sheep in front of them. They invited him to join them, but he refused to eat and said, "The Messenger of Allah (peace be upon him) left this world without satisfying his hunger even with barley bread."[226]

   - 'Urwah (may Allah be pleased with him) narrated that 'Â'ishah (may Allah be pleased with her) used to say, "By Allah! O my nephew! We used to see the crescent, then the crescent, then the crescent, (in this way we saw) three crescents in two months and a fire was not kindled in the house of the Messenger Allah (peace be upon him) (i.e. there was no cooking)." I ('Urwah) said, "O my Aunt! Then what used to sustain you?" She said, "The 'two black things,' (i.e. dates and water).

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[223] Recorded by Al-Bukhâry and Muslim.

[224] Recorded by Ahmad and At-Tabarâny.

[225] Recorded by At-Tirmidhy.

[226] Recorded by Al-Bukhâry and At-Tirmidhy.

But it (so happened) that the Messenger of Allah (peace be upon him) had some neighbors from the Ansâr (Supporters) who had camels and they used to send the Messenger of Allah (peace be upon him) some of their milk and he served that to us."[227]

- 'Abdullâh bin Mas'ûd (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) once slept on a straw mat and when he got up it had left marks on his side. Thereupon, we said, "O Messenger of Allah! If only you would use a mattress?" He said, "I have nothing to do with (the embellishments of) this world, I am in this world just like a rider who sat under the shade of a tree, then he went and left it."[228]

- 'Amr bin Al-Hârith (may Allah be pleased with him) narrated, "When the Messenger of Allah died, he did not leave any Dirhams or Dinârs (i.e. any money), neither a slave nor a slave girl nor anything except his white mule that he used to ride, his armor, and a piece of land that he had given in charity for the wayfarers."[229]

Secondly: Greediness and incessant hope cause negative and dangerous outcomes.

1. They cause lack of shyness from Allah, the Exalted and Ever-Majestic. It was reported that 'Â'ishah (may Allah be pleased with her) narrated, "The Messenger of Allah (peace be upon him) said on the pulpit, while the people were around him, 'O you people! Feel Hayâ' (a moral behavior that denotes the utmost observance of awe and respect to Allah that leads to the collective attributes of bashfulness, shyness, modesty, and prudence) in front of Allah as it should be felt.' A man said, 'O Messenger of Allah! We do feel Hayâ' in front of Allah, the Exalted.' He said, 'Whosoever among you feels Hayâ' should not spend one night without having his term (of death) in front of his eyes. He should keep the belly with all that it contains (away from all the prohibitions of Allah), the head with all that it contains, he should remember death and decay (in the grave), and he should abandon the vanities of this world."[230]

2. Incessant hope and forgetting death are signs of misfortune, may Allah protect us from them, as the Prophet (peace be upon him) indicated that in what Anas (may Allah be pleased with him) narrated. He narrated, "(There are) four signs

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[227] Recorded by Al-Bukhâry and Muslim.

[228] Recorded by At-Tirmidhy and Ibn Mâjah.

[229] Recorded by Al-Bukhâry.

[230] Recorded by At-Tabarâny in *Al-Awsat (The Medium Lexicon of Hadith Narrators and their Narrations).*

of misery, being dry-eyed, tough hearted, having incessant hope, and having a keen interest in worldly benefits."[231]

3. Greediness causes harsh-heartedness, which we talked about in detail in some of the previous hadith.

Juristic Lessons:

"Or a traveler."

Allah, the Exalted said,

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ﴾

which means, "As-Sadaqât (here it means Zakâh) are only for the Fuqarâ' (poor), and Al-Masâkîn (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for the Mujâhidûn - those fighting in the Cause of Allah), and for the wayfarer (the traveler who is cut off from everything)." (At-Tawbah, 9: 60)

The Zakâh (obligatory charity) is then given to a wayfarer who traveled, but not for the cause of a sin, provided that he or she is a free person, Muslim, and not from the Hâshim Tribe, and who is in need of a help to return to his country. It also applies to a person who was rich in his own country but could not find anyone to lend him some money. A stranger is trusted when he claims to be a traveler, without an oath. He is dispossessed of the Zakâh if he stays in the country of emigration if he is rich in his own country.

Social Lessons:

A foreigner who left his people and homeland and a wayfarer who stopped on his way to somewhere for a rest should turn away from all that diverts his attention from his objective and that which lengthens the period of his absence. This is how a clever believer should act and he should not compete or quarrel with people over the transient enjoyments of this world.

Remembering death is the best motivation, and whoever is not motivated by the destroyer of pleasures, as the Messenger of Allah (peace be upon him) called it, there will be no motivation for him. Ibn 'Amr (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said, 'Remember the pleasure taker (i.e. death) very often, for it will never be in a great thing but will belittle it and it will never be in a little thing but will disperse it."[232]

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[231] Recorded by Al-Bazzâr.

[232] Recorded by At-Tabary with a good chain of transmission.

The Companions rose above the inferiority of this world, as they preferred the reserved things (for the Hereafter) to the perishable things (this world). They abandoned disagreement and dispute over it, and further more each one of them preferred his fellow to himself. Their Lord, therefore, praised them in the following Qur'ânic verse saying,

﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

which means, "And give them (the Emigrants) preference over themselves, even though they were in need of that." (Al-Hashr, 59: 9)

Al-Bukhâry, Muslim, At-Tirmidhy, and An-Nasâ'y recorded that Abu Hurairah (may Allah be pleased with him) narrated, "A man came to the Messenger of Allah (peace be upon him) and said, 'O Messenger of Allah! I am suffering from fatigue and hunger.' The Prophet (peace be upon him) sent (someone) to his wives (to get something for him), but the messenger found that they had nothing. Then the Messenger of Allah (peace be upon him) said (to his Companions), 'Is there anybody who could entertain this man tonight so Allah may be merciful to him?'

Abu Talhah said, 'I (will entertain him), O Messenger of Allah!' So he went to his wife and said to her, 'Look after the guest of the Messenger of Allah (peace be upon him).' She said, 'By Allah! I have nothing except the food for my children.' He said, 'If the children ask for dinner, let them go to sleep. Then put off the lamp and let us spend the night without eating for the sake of the guest of the Messenger of Allah (peace be upon him).' She did this and the man went to the Messenger of Allah (peace be upon him) the next morning who said, 'Tonight Allah wondered at (was pleased with) so and so and so and so and He reveled this verse concerning them,

﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

which means, "And give them (the Emigrants) preference over themselves, even though they were in need of that." (Al-Hashr, 59: 9)

The Messenger of Allah (peace be upon him) used to give the good news to his Companions that they would conquer counties and gain the spoils of war, but at the same time, he would warn them about being put to trial by them. 'Abdullâh bin Mas'ûd (may Allah be pleased with him) narrated, "(Once) the Messenger of Allah (peace be upon him) looked at the (signs of) hunger on the faces of his Companions and said, 'Receive good news, for verily a time will come when each one of you will be entertained with a big bowl of Tharîd (i.e. meat and bread soaked in broth) twice a day, one in the morning and the other in the evening (as a sign of a prosperous life).' They said, 'O Messenger of Allah! Will our condition be a good one?' He said, 'Actually, you are better now than you will be then.'"[233]

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[233] Recorded by Al-Bazzâr with a good chain of transmission.

He also used to explain to them that luxury was the cause of the previous nations' downfall. 'Amr bin 'Awf Al-Ansary (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) sent Abu 'Ubaidah bin Al-Jarrâh to Bahrain to collect the Jizyah (a head-tax paid by non-Muslims when they are under Muslim rule) and Abu 'Ubaidah returned from Bahrain with the money. The Ansâr (Supporters) heard of Abu 'Ubaidah's arrival which coincided with the Fajr (Dawn) Prayer led by the Messenger of Allah (peace be upon him). He smiled when he saw them and said, 'Be happy and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. And you will compete amongst yourselves for it, as they competed for it, and it will destroy you as it did them.'"[234]

Competition and rivalry are the natural results of deadly covetousness in this world, and are harmful to the (Muslim) nation, as they threaten its security, its morals, and stability. They also sever social relations and family ties, and unsettle the whole entity of the nation. Materialistic ties become above all other considerations, and social relations become leveled by the balance of interest. Love, brotherhood, mercy, fatherhood, filiation, and marriage all become measured by the balance of wealth.

Ka'b bin 'Iyâd narrated that he heard the Messenger of Allah (peace be upon him) saying, "Every nation has a trial and the trial of my nation is wealth."[235]

Abu Sinân Ad-Du'aly came to 'Umar bin Al-Khattâb (may Allah be pleased with him) when some of the first Emigrants were at his house. 'Umar sent for a basket, which had been brought from a castle in Iraq. There was a ring inside it that a child of his took and put in it his mouth. 'Umar snatched it from him and then he wept. The people who were at his house said to him, "Why are you crying when Allah has granted you victory, made you triumph over your enemy, and made you happy?" 'Umar said, "I heard the Messenger of Allah (peace be upon him) saying, 'No people will enjoy the pleasures of this worldly life but Allah, the Exalted and Ever-Majestic, will afflict them with mutual enmity and hatred until the Day of Resurrection. Verily, this is what I am afraid of."[236]

Jâbir bin 'Abdullâh (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Beware of oppression, for oppression is a darkness on the Day of Resurrection. And beware of miserliness, for miserliness destroyed

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[234] Recorded by Al-Bukhâry and Muslim.

[235] Recorded by At-Tirmidhy.

[236] Recorded by Ahmad with a good chain of transmission, Al-Bazzâr, and Abu Ya'lâ.

those (nations) before you, as it incited them to shed blood and make lawful what was unlawful for them."[237]

A similar hadith was narrated by 'Abdullâh bin 'Amr (may Allah be pleased with him) in which he said, "The Messenger of Allah (peace be upon him) gave a speech and said, "Beware of oppression, for oppression is a darkness on the Day of Resurrection. And avoid obscenity, for Allah does not like obscene words, deeds, or doing intentional acts of obscenity. And beware of miserliness, for miserliness destroyed those before you. It commanded them to commit oppression, so they oppressed (people); it commanded them to commit profligacy, so they committed profligacy; and it commanded them to sever the ties of kinship, so they severed them."[238]

Ka'b bin Mâlik (may Allah be pleased with him) narrated, the Messenger of Allah (peace be upon him) said, "Two hungry wolves let loose in a pen of sheep and goats are not as harmful to them as one's eagerness for wealth and high rank is to his religion."[239]

Psychological Lessons:

1. Satan, may Allah protects us from him, is well aware of the human psyche. He knows the hidden places of human weaknesses and dangerous openings through which he enters the human being and seduces him. Among these openings is (incessant) hope, through which the Devil spits out his evil and his whispers in order to mislead people, as he swore by the Lord of Honor and Power that he would use all means to prevent the Servants of Allah from adhering to their Lord's Right Path. Narrating about the whispers of the Devil to the parents of the human beings, Âdam and Hawwâ' (Adam and Eve), the Exalted said,

   ﴿فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ فَدَلَّاهُمَا بِغُرُورٍ﴾

   which means, "Then Shaitân (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said, 'Your Lord did not forbid you this tree save you should

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[237] Recorded by Muslim and Imam Ahmad.

[238] Recorded by Ahmad and Abu Dâwûd.

[239] Recorded by At-Tirmidhy.

become angels or become of the immortals.' And he [Shaitân (Satan)] swore by Allah to them both (saying), 'Verily, I am one of the sincere well-wishers for you both.' So he misled them with deception." (Al-A'râf, 7: 20-22)

And here, he is uncovering his objective as well as the means of achieving that evil end, as the Glorious Qur'ân explained it to us in the verse,

﴿إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ۝ لَّعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَّفْرُوضًا ۝ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَن
يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۝ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ
إِلَّا غُرُورًا ۝ أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا﴾

which means, "They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaitân (Satan), a persistent rebel! Allah cursed him. And he [Shaitân (Satan)] said, 'I will take an appointed portion of your slaves; Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.' And whoever takes Shaitân (Satan) as a Waly (protector or helper) instead of Allah, has surely suffered a manifest loss. He [Shaitân (Satan)] makes promises to them, and arouses in them false desires; and Shaitân's (Satan) promises are nothing but deceptions. The dwelling of such (people) is Hell, and they will find no way of escape from it." (An-Nisâ', 4; 117-121) !

2. Therefore, a believer should close all openings and beware of these psychological pitfalls, in order not to be brought down by false hopes. Being greedy for the pleasures of this world causes a state of carelessness about the Favors (of Allah), which are trials in themselves and bound to end. In no time, the neglectful person will regret their withdrawal, when it is too late, and neither regret nor complaining will benefit him. They will instead only increase his embarrassment and grief. Al-Bukhâry recorded that Ibn 'Abbâs (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "There are two blessings that many people lose, (they are) health and free time for doing good." Al-Hâkim also recorded that Ibn 'Abbâs (may Allah be pleased with him) narrated, "The Messenger of Allah (peace be upon him) said to a man while advising him, 'Seize the opportunity of five before (the occurrence of) five: your youth before your old age, your health before your illness, your wealth before your poverty, your free time before your preoccupation, and your life before your death.'"

   Successive Qur'ânic verses were revealed describing the regretful people. Among these verses are the following:

﴿واتبعوا أحسن ما أنزل إليكم من ربكم من قبل أن يأتيكم العذاب بغتة وأنتم لا تشعرون أن تقول نفس يا حسرتى على ما فرطت في جنب الله وإن كنت لمن الساخرين أو تقول لو أن الله هداني لكنت من المتقين أو تقول حين ترى العذاب لو أن لي كرة فأكون من المحسنين﴾

This means, "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive it not! Lest a person should say, 'Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah ordered me to do), and I was indeed among those who mocked [at the truth! i.e. Lâ ilâha illa-llâh (None has the right to be worshipped but Allah), the Qur'ân, and Muhammad and at the faithful believers, etc.].' Or (lest) he should say, 'If only Allah had guided me, I should indeed have been among the Muttaqûn (pious and righteous persons).' Or (lest) he should say when he sees the torment, 'If only I had another chance (to return to the world) then I should indeed be among the Muhsinûn (good-doers)." (Az-Zumar, 39: 55-58)

﴿حتى إذا جاء أحدهم الموت قال رب ارجعون لعلي أعمل صالحا فيما تركت كلا إنها كلمة هو قائلها ومن ورائهم برزخ إلى يوم يبعثون﴾

This means, "Until, when death comes to one of them (those who join partners with Allah), he says, 'My Lord! Send me back, so that I may do good in that which I have left behind!' No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected." (Al-Mu'minûn, 23: 99-100)

﴿وأنفقوا من ما رزقناكم من قبل أن يأتي أحدكم الموت فيقول رب لولا أخرتني إلى أجل قريب فأصدق وأكن من الصالحين ولن يؤخر الله نفسا إذا جاء أجلها والله خبير بما تعملون﴾ !

This means, "And spend (in charity) of that with which We have provided you, before death comes to one of you and he says, 'My Lord! If only You would give me respite for a little while (i.e. to return to the worldly life), then I should give Sadaqah (i.e. Zakâh) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Mecca)].' And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do." (Al-Munâfiqûn, 63: 10-11)

Regret causes worry, insomnia, and other nervous afflictions, from which man can not be saved except if he seizes the opportunity of his free time, his heath, his youth, and his life for the benefit of his religion and his life of this world before their opposites ruin him.

Lessons for Da'wah (the Call to Islam)

1. The Prophet (peace be upon him) took hold of the shoulder of 'Abdullâh bin 'Umar at the beginning of his talk with him in order to draw him closer, to communicate to him his love for him, and to make him pay more attention. This is how the relationship of a caller to Islam should be with those whom he calls, to guarantee the effectiveness of his call in their hearts. He should be close to them and not look down on them in superiority and disapproval, as if he were in a high tower that he has placed himself in, or to which his position as a caller and preacher has made him reach. Unfortunately, this is the situation of some who affiliate themselves with the call today.
2. Among the statements of Ibn 'Umar (may Allah be pleased with him) was, "If you survive until the evening, do not wait for..." which is deduced from the hadith. We conclude from it that the call of the caller to Islam should begin from its original starting point, the Qur'ân and the honorable Sunnah of the Prophet.

Hadith in Practice

It may appear to some of us that there is a contradiction between criticizing incessant hope and urging hard work. But the plain fact is that there is no contradiction at all, for we are all nothing but a composition of a handful of clay and a breathing in of the Soul.

With its mediation, Islam treats both of them with justice. The criticism of incessant hope is a remedy from the Prophet (peace and blessing be upon him) for anyone who lets himself go after his pleasures and leans to his physical side at the expense of his soul. This appears clearly from what was reported from 'Umar bin Al-Khattâb (may Allah be pleased with him), he said, "Work for your life in this world as if you are going to live forever, and work for your life in the Hereafter as if you are going to die tomorrow."

Failing to make a balance between the two parts of the human being is a corruption on earth against which the righteous among the children of Israel warned about, as Allah says,

﴿إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ
قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾

which means, "Verily, Qârûn (Korah) was of Mûsa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. When his people said to him, 'Do not be glad (with ungratefulness for Allah's Favors). Verily! Allah likes not those who are glad (with ungratefulness for Allah's Favors). But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupt ones).'" (Al-Qasas, 28: 76-77)